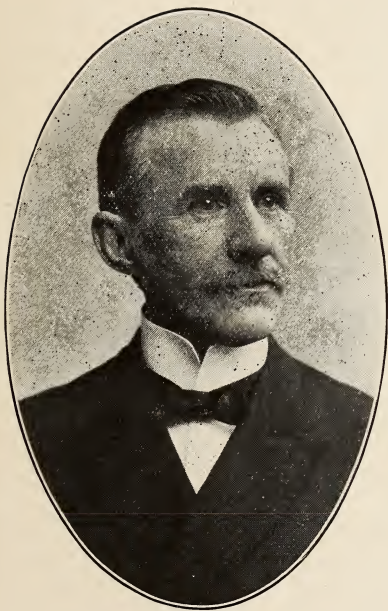


The Pittsburg **Revival**



**A History of the Lord's Work
in the
Simultaneous Evangelistic Movement
in Allegheny County**





REV. JOSEPH PAINTER CALHOUN, D. D.



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THE PITTSBURG REVIVAL

A History of God's Gracious Visitation of Allegheny County in the Winter of 1904.

Prepared under the Direction of the
General Committee of the
Simultaneous Evangelistic Movement

BY

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Author of "Ruling Elders' Hand Book."

ASSISTED BY

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REV. GEO. WHEATON TAFT, Baptist Church.

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1904

FOREWORD.



This book is not born of a personal ambition. The people of God have been blessed and they would sing a psalm of praise. "Out of Zion the perfection of beauty God hath shined," not in judgement, but in works of grace. "The Lord hath done great things for us whereof we are glad," and "We will make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Dr. Finney used to say: "The way to promote a revival is to tell of a revival." If the recounting of God's good works in our minds may help others to a similar blessing our mission is accomplished.

These pages present no new theory of the Christian life. We can scarcely assert that the "Pittsburg Plan" is new in itself. If we have anything new it is a FACT not a theory, and that fact is a *Christian Unity* that made the churches well nigh omnipotent. The spirit of co-opera-

tion was the significant feature of the movement, and the word "*Simultaneous*" has a new meaning in our churches.

Every battle has its heroes, every army its posts of honor. We gladly and gratefully speak of those who as leaders of God's people have been a blessing to many, but we have rather sought to leave men concealed among the wheels of God's Providence. We have not prepared long chapters to tell what individuals have done, but have mentioned names only to indicate how God used human instruments in furthering His work. It need only be said here that all felt the strong guiding hand of the chairman, Rev. Joseph P. Calhoun, D. D., who gave all his time and energy to the work, and of the Rev. J. Wilbur Chapman, D. D., who with great wisdom and skill directed the campaign. We are thankful that God used these faithful men, and praise Him as the giver of these blessings.

Personally I must express my gratitude to the officers of the General Committee for much council and help, and to Rev. I. A. Barnes, Rev. J. A. Duff, Rev. G. W. Taft and Rev. T. J. Leak, D. D., for

their valued assistance in editing this work.

If it may be the instrument, under God of bringing His people together in similar work elsewhere, or if it should deepen a desire for the glory of God, its purpose is accomplished. That it may be the means of winning immortal souls for the Master we love is the prayer of

AUSTIN H. JOLLY.

Carrick, Pa., May, 1904.

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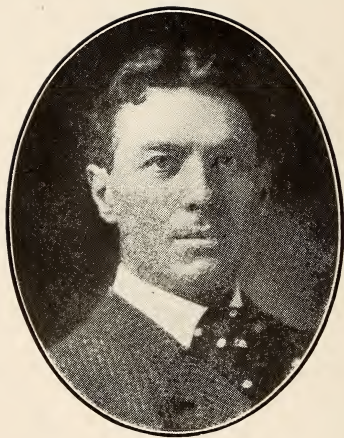
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REV. J. WILBUR CHAPMAN, D. D.



MR. FRED. BUTLER

CHAPTER I.

THE BEGINNING

The world has stopped to look on, and we ourselves have been surprised at a new step in Christian unity. We were almost afraid of our own plan; in doubt of its success, and thought we were experimenting, but now we see it was God's plan for the honor of His Church. He had a program which He did not publish. We thought we were inventing or discovering. It was God revealing. This movement was born of God.

There are nearly a million of people in Allegheny county. Fully one-tenth of these are foreigners. Possibly one-fifth Roman Catholic. It is a mixed population, but the churches especially conservative in doctrine predominate. Presbyterian and Lutheran and Methodist Episcopal are the stronger sects. They have never been closely united in their work. Each denomination was aggressive along its own lines, but it could scarcely be said that there was a spirit of co-operation.

There are nearly two hundred and fifty churches and missions bearing the Presbyterian name in the county. They are of five different

branches of that church. It was fitting that this great body comprising nearly fifty thousand Christians should take the initiative in a Simultaneous Evangelistic Movement, but if they were the nucleus around which the work crystallized, no other pre-eminence can be given in the later development of the plan.

No one can place his hand on one thing, and say this was the beginning. From a human point of view there were many beginnings. The evangelistic movements inaugurated by the General Assembly of the Presbyterian Church, the American Baptist Home Mission Society and the Pittsburg M. E. Conference were some of the early efforts toward bettering the spiritual condition in the churches.

One of the first direct influences leading up to an organization was the street and tent work of the Presbyteries of Pittsburg and Allegheny in the summers of 1902 and 1903. This work was carried on by a joint committee of the two Presbyteries named. During last summer three tents were used and it is estimated that in them nearly forty thousand people heard the Gospel, while the street work reached a much larger number. This may have been the first kindlings of the sacred fire in our midst. There was also the preparation of the hearts of men for the work. Many were yearning for a deeper spiritual life. Pastors were deploring the low estate of Zion, and were hoping for better things.

It was not accidental that a resolution was passed in one of our great church courts to the effect that "This entire year be set apart for a time of deep spiritual improvement, and that special emphasis be placed on the winning of men to Christ, and that pastors be asked immediately to plan and pray for an entire year of aggressive evangelism."

Furthermore, the organization which brought such great results could not have been affected except for the Ministerial Union, which had brought ministers of various denominations together three times each year for some three years. It is not likely that the plan would have been so quickly formulated, but a few ministers of one denomination had been planning for work in their own churches along similar lines. It needed also the earnest words of one who had stood in the midst of a similar movement in Australia to kindle the flame, and then God would call each leader to his post and use him for His own glory.

A revival along denominational lines which might have resulted in an ingathering as large would by no means have had the widespread effect and influence on the churches and the community that this has had. We without hesitation record it here, as a conservative estimate which we regard as reliable and safe that fully six thousand actually confessed their faith in Christ and united with the churches of the county between January first, 1904, and the middle of May, and that a much larger num-

ber was interested and turned to a new life in Christ we do not doubt. The number of prayer meetings held in connection with the movement together with preliminary conferences would certainly amount to one thousand. The number of meetings held by evangelists and others in continuing the work which had been started will amount to six hundred more. We firmly believed that the attendance at these meetings would aggregate four hundred thousand, and that fully ten thousand gave some indication of an interest in their personal welfare, and six thousand have been enrolled as members of the churches.

The finance committee, consisting of fifteen representative business men of the county, and selected from the different denominations, sent out a letter to those who aided in the financial support of the work, from which we quote the following: "We feel that it is due those who have stood back of this, the greatest religious movement with possibly one exception in all our history, that they should know what has been accomplished as seen through the eyes of the Finance Committee.

"First.—We believe the movement found its best expression in, the Quickened Life of the Church. It is beyond all question true that the church has been stirred as never before in all our history, and on that account we may confidently hope for better work from the church than ever before. The movement was worth all it cost to have accomplished that alone.

"Second.—Fully 5,000 persons have been added to the membership of the Evangelical Churches of Allegheny county. If the average contribution to our churches is \$12.00 per Communicant, we may expect that \$60,000.00 will be added to the contributions of our churches each year.

"Third.—We have started a wave that will mean much for the glory of God, and the good of mankind, in that other cities, large and small, are planning for such a work next winter. More than 100 such cities have corresponded with us.

"In the light of these definite results, we cannot but feel that the movement, so large in its proportions, so fruitful and so far-reaching has more than justified the time, the labor and the money that have been so freely given to it."

These are the words of men who know whereof they speak. The reader will observe that statistics of ingatherings are given in only four groups of churches. These groups are not large and the accessions are certainly above the general average. Yet we know that in some other groups the average is as large. Here are the figures: The Colored churches averaged 35 accessions, South Side churches 30, Homewood district 70, Carnegie 30.

According to the reports of the district chairman about 350 churches took part in the campaign. Probably fifty of these churches took only a nominal part, and were in no particular way effected. But if the remaining

three hundred churches received an average of twenty members each the aggregate would be about six thousand. We believe that this is not far from the actual results. The average of accessions in the eighty Presbyterian churches taking part in the campaign is nearly twenty-five, and the increase in Pittsburg Presbytery alone over last year is about six hundred.

With these facts and figures before us we feel justified in speaking of the Simultaneous Evangelistic Movement in Pittsburg as one of the great events in the history of its great churches, and count it worthy to be recorded among the Lord's wonderful works which He has done to the children of men.

In the early church it was a proper thing to record the blessings of Pentecost, and to hand down to us the numbers of those saved by the Spirit in that first gracious outpouring. We trust it is with the same spirit that we tell of God's wonderful works in our midst and try to number the trophies of His grace.

CHAPTER II

SPIRITUAL CONDITIONS IN PITTSBURG BEFORE THE EVANGELISTIC MOVEMENT

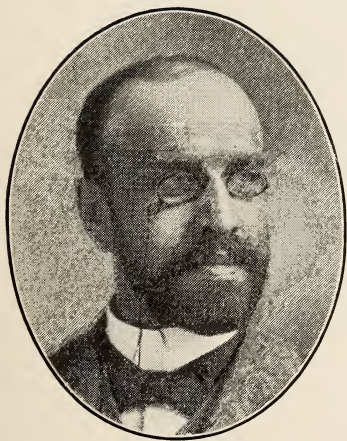
It would be an injustice to many brethren in the ministry to speak of the period previous to the winter of 1904, as one of special coldness and indifference. There were in many churches marked signs of life, and in some results were most encouraging, but on the whole I believe it would be agreed that the indifference was widespread, and all too general. It is true that certain efforts were put forth for improving spiritual conditions, and I am sure that many people deplored the low estate of Zion. Many attempts indeed were made to promote a revival. Conferences were held, efforts to deepen the spiritual life of pastors were frequent. Topics discussed in the Ministerial Associations and in the Ministerial Union indicated that a struggle was going on after a better life. Decision days and days of prayer were held, and there were some attempts at Union Meetings.

None of these early efforts made a general impression. Indeed, some of them were so neglected as to make little, if any impression, and might almost be called failures. Pastors

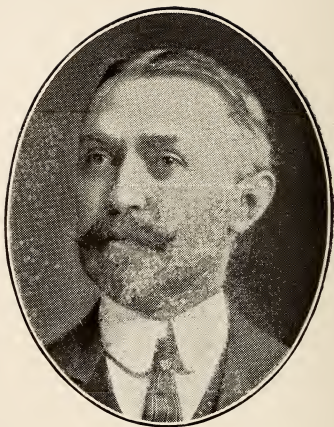
were working in their own churches trying to gather in as many as they might, but for the community in general they gave little thought. I recall one or two of these meetings which excited criticism because of peculiar views expressed by some of the speakers. The thought of a humble personal approach to God was, I think, not widespread or at least the meetings did not have a tendency to bring large numbers to decided action.

Yet this was not a period of general inactivity in the churches. The years 1901 to 1903 witnessed great financial prosperity in Pittsburg, and the churches were sharers in this prosperity. These years witnessed the erection of an unusually large number of churches, some of them being very costly. It was a time of church building by all the denominations. In addition to this, old debts were paid, church properties were improved, pastors' salaries were increased, the Boards of the churches were liberally supported, and local benevolent institutions were liberally helped, while numerous large gifts were made to educational institutions. May it not be that we were thinking too much of the financial needs of our Master's cause, and too little of the better spiritual influence of the kingdom?

What is true of the plans of the ministry and of church officers is true also of church members. There was a sad indifference to the obligations of professing Christians. Pastors complained that their people



REV. JAMES M. GRAY, D. D.



MR. C. N. D. POWERS

did not attend church, congregations were small at the morning services, and distressingly so at the evening services. Although there was great activity among leaders in Sabbath School work, the attendance of children was not increased. Many professing Christians would spend the Sabbath in the parks or in places of public resort without attending a religious service of any kind. Frequently parents took their children with them, thus keeping them also away from the Sabbath School.

Efforts were made to attract people to the churches, but in most cases without avail. This was a period of "special music" and "sensational topics," and liberal advertising, but it did not seem to win the multitudes. The Gospel was itself an attraction to but few and even the ministry seemed to doubt its power.

In the midst of this coldness on the part of Christians, Satan's hosts were busy, with all the plausible and alluring schemes of a sinful life, covered only half over with apologies for physical comfort or social advantage. The traction parks, that unmitigated evil which has been the curse of too many lives, were being enlarged to attract and to seduce the thoughtless crowds, amongst whom were, alas, too many of God's own wilful, wayward children. These new avenues to iniquity seemed to gather in one, all the evils of the low theater, the dance hall, the drinking saloon, the gambling den, and the brothel, and opened them

wide to the gaze of innocent and impressible youth, while the hardened criminal found opportunity to ply his occupation of sin. Oh, when would the people be sick of this wicked nonsense? "When would mothers try to keep their daughters away from these paths to shame? When would young men and boys be led away from these first entangling steps to gambling and kindred vices? This was the cry of many a sad heart as this work went on. Only a united host could reach the evil, and the host was not united.

Earnest Christians could not stand idly by, and let this work go on. Souls were perishing. I think it was then that some of God's people began to plead more earnestly at the throne of grace. True, resolutions were passed and committees appointed, and the law invoked, but this seemed to have but little effect. Public sympathy seemed to be with the transgressor. If a liquor dealer was called to account as an offender it was said that he was persecuted; if attempts were made to stop vice in a public park every motive of evil was charged against those who had the courage to oppose the wrongs. True, some good was accomplished, and the evil felt the restraining force of a law enforcing organization, but on the whole the evils grew worse and worse until in the summer of 1903, it seemed that the limit had been reached in violence and vice. Drunken men and vile women were to be seen almost any day at these resorts, and at one Sunday ball game two mur-

ders were committed. It was time for decided action. Spiritual forces must throw off their lethargy. More than law is needed to restrain evil. God has taught His people to cry to Him in the day of distress. He can overcome the evil and establish peace.

I believe it is true also that during the time of which we now speak there was a deep sense of need. Many half-formed plans indicate that there were not a few earnestly praying for better things. The burden was increasing upon the church, and the cry that had not yet taken full expression began to be audible. We needed something. But what was the great need of that hour? Some were turning one way and some another. There were signs of an awakening in the expressed need of it, and in the earnest wish to prepare the way. A new life was struggling to the birth in our churches. The cry of many a heart was, "How long, O Lord! how long?" The low estate of Zion and lower estate of the world brought God's people in humble penitence and deep sorrow prostrate before Him. "Then they cried unto the Lord in their trouble, and He saved them out of their distresses."

CHAPTER III.

THE PLAN ADOPTED

"I have come to the conclusion that we can not move the large cities or reach the unsaved multitudes along denominational lines."

—DR. J. P. CALHOUN.

The Ministerial Union of Pittsburg and vicinity was organized some three years ago. It meets once in three months to discuss topics of general interest. It was by no means the original intention of the organization to engage in Union Evangelistic work. It was intended, I believe, to promote social intercourse, and Christian fellowship rather than to have any particular influence in the development of the church life of the city. Its regular meeting was held on October 12th, 1903, in the Y. M. C. A. rooms, Pittsburg. Two addresses were delivered on that occasion, one by Mr. J. Campbell White, of the United Presbyterian Church on Foreign Missions. It was a most earnest and effective appeal wrought out in the experience of a foreign missionary. The other address was by Dr. C. L. Thurgood, of the Central Christian Church of Pittsburg, on the great awakening in

Melbourne, Australia. Dr. Thurgood was an interested visitor in Australia at the time of the revival there, and was able to bear testimony as an eye witness. We give here a few extracts from his address.

“When Dr. R. A. Torry arrived in Melbourne he found that about a dozen men had for eleven years been crying to God for an outpouring of the blessing of His Spirit. They had said in Australia, ‘Nothing can be done in Melbourne, the city is entirely given up to worldliness.’

“A beautiful approach to the answer of the Lord’s Prayer for the ‘unity of His church’ had also paved the way. The Presbyterian branches had united some years ago, and the Methodists had followed in their wake recently. Now these two bodies are in correspondence with a view to union. The Evangelistic Committee of the Council of Churches led the way and the ministers of the city were written to, asking them to enlist their churches in having at least seven special prayer meetings in as many homes of Christian people with the maximum ideal of twenty-five such meetings in connection with each church. The consecrated leaders of these meetings furnished an army of workers. The outcome of all the arrangements was, 214 churches joined in the mission; the local committees numbered 700; there were 2,000 personal workers and 2,500 choir members; no less than 117,000 people attended the 16,800

home prayer meetings which formed the prelude to the mission.

"Then fifty ministers well-known for their evangelistic spirit were secured as missionaries or evangelists. It was agreed that no church building was to be used as a mission center. Nineteen tents, nine town halls, twelve public halls and one church building were engaged.

"Associated with Dr. Torrey was Mr. Geil, a very outspoken speaker. Prayer circles in Melbourne and suburbs, followed by the fifty mission meetings, prepared the way for the great exhibition and town hall meetings, night and afternoon, respectively. These mass meetings were held the next two weeks, making a month of evangelistic meetings. Ten thousand a night for the two closing weeks were in attendance.

"But the great night of all was when the converts from all the districts were invited by special ticket to the final meeting. That night will never be forgotten when the new converts arose, testifying as a whole that they had broken with sin and had surrendered to Jesus Christ as their Saviour to accept, and as their Lord to obey.

"May I suggest in closing that steps be taken immediately for a conference upon a simultaneous mission in these two cities. That every hearer to-day embody in his morning and evening prayers a like prayer to that of John Knox, 'Give us a simultaneous mission for these two cities or we die.'

“‘If ye abide in Me and my words abide in you, ye shall ask what ye will and it shall be done unto you.’”

While Dr. Thurgood was speaking a group of ministers were in another room of the Y. M. C. A. Building earnestly considering the question of a union effort, and wondering how it could be brought about. This address was the answer to their earnest desires.

As the ministers listened to Mr. Thurgood, as in burning words he told the story of that Simultaneous Mission, the thought began to lay hold of the mind and heart of every one, “Why can’t we have a similar work in Pittsburg and Allegheny? Why can’t we, as a band of Christian brethren, join hands and hearts for the salvation of the perishing multitudes that are sinking down to eternal death, from these cities of churches and professed followers of the Lamb? Why can’t we this winter set aside or make secondary everything else and the one church of Christ preach salvation, and have for our one watchword—Evangelism?”

No sooner was the address referred to finished than Dr. S. A. Hunter, of the Presbyterian Church, was on his feet to move that a committee be appointed to wait on the different Ministerial Associations with a view to securing the appointment of representatives of each denomination to organize for a Simultaneous Evangelistic Movement.

This was done, and at the meetings of the Ministerial Association on the following Monday the matter was presented. After due consideration committees were appointed to formulate a plan. These committees came together, and agreed upon the plan which had already been prepared by the Evangelistic Committee of the Presbyteries of Pittsburg and Allegheny. This was not intended for a union plan, but was readily modified to suit the new conditions. The plan was approved by the various ministerial associations, and according to its provisions five persons from each denomination taking part were appointed. This preliminary work was all completed by the middle of December. By this time thirteen denominations were enlisted in the movement and working heartily together. The plan at that time was to procure three or four earnest evangelists. How little did we think of God's larger plan in answering the prayer of His people!

A permanent organization was effected on Nov. 2d by the election of Rev. Joseph P. Calhoun, D. D. (Presbyterian), Chairman; Rev. Thomas J. Leak, D. D. (Methodist Episcopal), Vice Chairman; Rev. John M. Moore (Baptist), Secretary; Mr. William C. Lilley (Presbyterian), Treasurer.

Shortly after his election Brother Moore was invited to take charge of a church in Chicago, and immediately withdrew from the work. Rev. H. C. Gleiss, Baptist, was chosen to fill the vacancy.

This organization continued to the end of the campaign. It should be recorded here that each officer was faithful in his place, and though almost strangers when the work began, a close attachment was formed that will forever be a joy.

The plan under which this organization was effected, was approved by the ministerial association of the thirteen denominations interested, and remained unchanged through the campaign. It is as follows:

SIMULTANEOUS EVANGELISTIC MOVEMENT FOR PITTSBURG, ALLEGHENY AND VICINITY.

I.

There shall be a General Committee of five persons from each denomination co-operating in the movement.

II.

There shall be a grouping of the churches of the city and county into districts, as outlined and described by the Allegheny County Bible School Association in its report for 1900-1901—forty-two districts in all. (See report, page 10-97.

III.

There shall be a Committee of Pastors appointed in each district to arrange for a conference with their brother ministers, and to organize, if deemed expedient, a union evangelistic effort, and that for one week immediately pre-

ceding the Central Evangelistic Meeting, each district shall hold union meetings, for conference and prayer.

IV.

Pastors, sessions, consistories and church councils shall be urged to arrange at once for prayer circles to meet either in the churches or homes, whose aim shall be a deeper study of the Word of God in its promises and provisions of grace, and definite prayer for the outpouring of the Holy Spirit for the salvation of the unsaved.

V.

Meetings for men and meetings for women shall be held at such points as may be most convenient for conference and prayer.

VI.

There shall be a Finance Committee of fifteen persons who shall finance the whole plan.

VII.

There shall be a series of Central Evangelistic Meetings of two weeks duration held at various points, the following being suggested: The downtown district, the East End, and Carnegie Music Hall, Allegheny, and such other points as may seem wise.

VIII.

There shall be a continuance of the series immediately following the Central Evangelistic Meetings for one week in each of the districts agreed upon.

IX.

There shall be a continuance of the series in the individual churches and the observance of a special day of decision, both in the congregations and in the Sabbath Schools, at the discretion of the pastors, sessions, consistories and councils.

X.

There shall be a special day of devotion in the Union Ministerial Association on the second Monday of January, 1904.

XI.

There shall be meetings of the Allegheny County Bible School Association, the Sabbath School Superintendents, representatives of Young People's Societies and representatives of the Women's Societies.

XII.

There shall be an invitation extended to the churches of the neighboring counties and towns to co-operate in this Evangelistic campaign.

Immediately following the adoption of this plan the question of reaching all parts of the county was considered by the general committee, and by a special committee on organization, consisting of Rev. G. W. Taft, chairman; Rev. C. L. Thurgood, Secretary; Rev. T. J. Leak, D. D.; Rev. J. H. Prugh, D. D., and Mr. W. C. Lilley, and it was decided to adopt the plan of districting of the Allegheny County Bible School Association. This work had been carefully done

a few years ago, and had been printed in book form so that it was in readiness. It was the work of only a few days to select district chairmen, and thus the whole county was ready for work. These district chairmen formed an important agency in reaching the various communities, and proved a most efficient corps of helpers. They readily responded to the suggestions of the Central Committee, and made it possible to reach the churches. Some of these districts were sub-divided so that when the organization was complete there were in all forty-eight districts with their respective chairmen. The following table gives the district number and name, with the name of the chairmen and the number of churches:

No. 1—Downtown.

Rev. J. T. McCrory, D. D., Chairman.

Seventeen Churches.

No. 2—Hill and Soho.

Rev. I. A. Barnes, Chairman.

Seventeen Churches.

No. 3—Herron Hill.

Rev. L. N. Brown, Chairman.

Twelve Churches.

No. 4—Oakland and Bellefield.

Rev. T. J. Leak, D. D., Chairman.

Nine Churches.

No. 5—Hazelwood.

Rev. C. V. Wilson, Chairman.

Nine Churches.

No. 6—Lawrenceville.

Rev. J. P. Marlatt, D. D., Chairman.

Twenty-six Churches.

The Plan Adopted

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No. 7—Shadyside.

Rev. J. K. McClurkin, D. D., Chairman.
Twelve Churches.

No. 8A—East End.

Rev. R. M. Russell, D. D., Chairman.
Thirty-six Churches.

No. 8B—East End.

Rev. W. A. Stanton, D. D., Chairman.

No. 9—Homewood.

Rev. W. E. McCulloch, Chairman.
Eleven Churches.

No. 10A—Southside.

Rev. S. A. Hunter, LL. D., Chairman.
Twenty-two Churches.

No. 10B—Southside.

Rev. H. C. Gleiss, Chairman.

No. 11—Mt. Washington.

Rev. C. S. McClelland, D. D., Chairman.
Thirteen Churches.

No. 12—Manchester.

Rev. J. S. Hutson, D. D., Chairman.
Twenty-one Churches.

No. 13—Lower Allegheny.

Rev. E. L. Eaton, D. D., Chairman.
Fifteen Churches.

No. 14—Upper Allegheny and Troy Hill.

Rev. J. A. Platts, Chairman.
Thirty-three Churches.

No. 15—Observatory Hill and Duquesne Park.

Rev. W. I. Wishart, Chairman.
Nine Churches.

No. 16—Woods Run.

Rev. S. J. Glass, D. D., Chairman.
Eleven Churches.

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No. 17—Crafton.

Rev. W. W. Youngson, Chairman.

Twenty-three Churches.

No. 18—Bakerstown.

Rev. J. C. Dible, Chairman.

Fifteen Churches.

No. 19—Tarentum.

Rev. J. H. Kendall, Chairman.

Twenty-nine Churches.

No. 20—Northwest.

Rev. W. T. Wilson, Chairman.

Eight Churches.

No. 21—Sewickley.

Rev. W. O. Campbell, D. D., Chairman.

Twelve Churches.

No. 22—Emsworth.

Rev. J. H. Ralston, Chairman.

Seven Churches.

No. 23—Avalon and Bellevue.

Rev. George Shaffer, Chairman.

Fifteen Churches.

No. 25A—Sharpsburg.

Rev. J. A. Duff, Chairman.

Twenty-nine Churches.

No. 25B—Sharpsburg.

Rev. T. M. Thompson, D. D., Chairman.

No. 25C—Sharpsburg.

Rev. George Richardson, Chairman.

No. 26—Springdale.

Mr. Theo. Hendrickson, Chairman.

Six Churches.

No. 27—Oakmont and Verona.

Rev. G. W. Taft, Chairman.

Eight Churches.

No. 28—Penn-Plum.

Rev. C. G. Hazlett, Chairman.

Ten Churches.

No. 29—Wilkinsburg.

Rev. J. B. Markward, Chairman.

Nineteen Churches.

No. 30—Braddock.

Rev. O. H. Phillips, Chairman.

Twenty-nine Churches.

No. 31A—Turtle Valley.

Rev. R. J. Bamber, Chairman.

Twenty-seven Churches.

No. 31B—Wilmerding.

Rev. W. G. Stewart, Chairman.

No. 31C—Pitcairn.

Rev. T. L. Jamieson, Chairman.

No. 32—Coraopolis.

Rev. G. M. Owens, Chairman.

Nine Churches.

No. 33—McKees Rocks.

Rev. Elson Brewster, Chairman.

Nine Churches.

No. 34—Findley.

Rev. H. W. McCombs, Chairman.

Four Churches.

No. 35—Noblestown.

Rev. W. J. Cassidy, Chairman.

Eight Churches.

No. 36—Carnegie.

Rev. J. A. Snodgrass, Chairman.

Seventeen Churches.

No. 37—Castle Shannon.

Rev. B. W. Anthony, Chairman.

Seven Churches.

No. 38A—Homestead and Duquesne.

Rev. J. L. Vance, Chairman.

Twenty-five Churches.

No. 38B—Homestead and Duquesne.

Rev. D. J. Davis, Chairman.

No. 39—West Elizabeth.

Rev. M. B. Lytle, Chairman.

Thirteen Churches.

No. 40—McKeesport.

Rev. Kinley McMillan, Chairman.

Thirty-six Churches.

No. 41—Elizabeth.

Rev. H. P. Whitefield, Chairman.

Twenty-three Churches.

No. 42—Knoxville.

Rev. A. H. Jolly, D. D., Chairman.

Twenty-two Churches.



REV. W. E. BIEDERWOLF



PROF. HARRY MAXWELL

CHAPTER IV

THE COMMITTEE AT WORK

The General Committee met every Monday at 1:30 p. m. in the Y. M. C. A. rooms. These meetings were characterized by earnestness, and intense anxiety. Frequently the roll of districts was called and reports heard from their chairmen. A few changes were made in these chairmen, and several districts were sub-divided. Many questions were raised by pastors and the fullest information was given to all, the object being to secure uniformity of action so far as possible. Some time each day was spent in prayer and every plan proposed was carefully considered. The district chairmen had been invited to meet with the committee and take part in its deliberations. To facilitate the business of this committee, which now consisted of nearly one hundred persons, and of whom more than fifty were frequently present, an Executive Committee of Fifteen was appointed. This Executive Committee was constituted as follows:

Executive Committee.—Rev. S. A. Hunter, LL. D., Presbyterian; Rev. W. H. McMillan, D. D., United Presbyterian; Rev. W. G. Par-

tridge, D. D., Baptist; Rev. T. J. Leak, D. D., Methodist Episcopal; Rev. C. L. Thurgood, D. D., Christian; Rev. John R. Harris, D. D., Cumberland Presbyterian; Rev. Eli Miller, Lutheran; Rev. A. K. Kline, Reformed; Rev. S. K. Spahr, D. D., Methodist Protestant; Rev. B. W. Newton, Congregational; Rev. J. L. Updegraph, Church of God; Rev. J. S. Fulton, United Brethren; Rev. S. W. Ware, United Evangelical; Rev. Thomas Watters, Reformed Presbyterian, N. S.; Rev. R. C. Wylie, D. D., Reformed Presbyterian, O. S.

In accordance with the provisions of the plan adopted a Finance Committee was appointed, with Mr. William C. Lilley as chairman. This committee was as follows:

Finance Committee.—William C. Lilley, H. W. Gleffer, H. J. Heinz, T. J. Gillespie, J. Walter Hay, D. J. Evans, A. A. Horne, Ralph W. Harbison, George K. Stevenson, W. A. Dinker, Hon. W. H. Graham, M. J. Ehrenfeld, A. P. Burchfield, L. T. Yoder, Hon. H. K. Porter.

It was soon found necessary to appoint the following:

Press Committee.—Rev. W. A. Jones, Rev. J. W. Righter, Rev. A. C. Dieffenbach.

Music Committee.—Rev. T. J. Leak, D. D.; Rev. J. Allison Platts, Rev. H. C. Gleiss.

Committee on Place of Meeting.—Rev. A. K. Kline, Rev. J. Allison Platts, Mr. William C. Lilley, Rev. T. J. Leak, D. D.

As we have already stated some of the dis-

tricts were sub-divided and designated by the letters of the alphabet, as for example, District 25 was sub-divided 25A, 25B and 25C. In this way the number of districts was increased so that there were in all forty-eight with their respective chairman.

Two months from the time at which the movement was first launched we had an organization that covered the entire County of Allegheny with its 700 churches, every one of these churches being upon the roll of its respective district, and being invited to take part in the movement. Seventeen denominations really took action and decided to take part in the movement. In addition to those already mentioned as having representatives in the committee we take pleasure in adding here the names of the Primitive Methodist, German United Evangelical, African Methodist Episcopal and Free Methodist denominations.

These Monday meetings of the general committee are the very best index of the progress of the work. Scarcely a week passed now that we did not have calls for more evangelists or more central meetings. In organizing these central meetings a Local Committee to take charge of the work was appointed, consisting of a Chairman of Personal Workers, a Chairman of Advertising and a Chairman of a Music Committee. Through all of these districts this plan was cordially carried out, and the names of

these various committees form a part of the record of the campaign. We would do an injustice to the faithful and efficient leaders in this great movement should we omit the names of any. We therefor take pleasure in recording the entire organization of these nineteen central meetings.

LIST OF COMMITTEES ON ARRANGEMENTS FOR CENTRAL MEETINGS.

(1) Allegheny.—Rev. E. L. Eaton, D. D.; Rev. J. A. Platts, Rev. W. H. McMillan, D. D.

(2) Downtown.—Rev. W. G. Partridge, D. D.; Rev. W. H. Rees, D. D.; Rev. I. A. Barnes.

(3) East Liberty.—Rev. F. W. Sneed, D. D.; Rev. R. M. Russell, D. D.; Rev. W. A. Stanton, D. D.

(4) Homewood.—Rev. W. E. McCulloch, Rev. R. W. Woods, Rev. J. T. Pender, Rev. W. S. Bayne.

(5) Oakland.—Rev. W. J. Reid, Rev. T. J. Leak, D. D.; Rev. H. T. McClelland, D. D.; Rev. John H. Prugh, D. D.

(6) Southside.—Rev. S. A. Hunter, LL. D.; Rev. A. A. Nellis, D. D.; Rev. J. A. Wolf, D. D.

(7) West End.—Rev. David Flanigan, Rev. W. W. Youngson, Rev. J. C. Bruce, D. D.

(8) Lawrenceville.—Rev. J. P. Marlatt, D. D.; Rev. A. E. Linn, D. D.; Rev. Thomas Griffith, Rev. T. J. McIsaac.

(9) McKeesport.—Rev. Kinley McMillan, Rev. J. T. Davis, Rev. W. H. Decker, Rev. J. W. Miles.

(10) Sharpsburg.—Rev. T. M. Thompson, D. D.; Rev. L. E. Davis, D. D.; Rev. N. B. Tannehill.

(11) Carnegie.—Rev. J. A. Snodgrass, Rev. J. M. Duff, D. D.; Rev. L. R. Jones.

(12) Hill Top.—Rev. A. H. Jolly, D. D.; Rev. George H. Flinn, Ph. D.; Rev. T. C. McKelvey, D. D.

(13) Millvale.—Rev. George Richardson, Rev. George H. McCampbell.

(14) Shadyside.—Rev. J. K. McClurkin, D. D.; Rev. Daniel Dorchester, D. D.; Rev. R. I. McKee, Rev. W. P. Shrom, D. D.

(15) Woods Run—Rev. S. J. Glass, D. D.; Rev. J. W. Hoffman, Rev. A. C. Dieffenbach, Rev. C. F. Wishart.

(16) Wilmerding.—Rev. W. G. Stewart.

(17) Herron Hill.—Rev. N. L. Brown, Rev. B. R. McHatton, Rev. W. H. Knox.

(18) Coraopolis.—Rev. J. L. Cotton, Mr. J. M. McCabe, Mr. Harry Anderson, Mr. E. M. McGinnis, Mr. T. F. Watson.

(19) Manchester.—Rev. J. L. Hutson, D. D.; Rev. D. F. McGill, D. D.; Rev. D. L. Johnston.

PERSONAL WORKERS.

1. Mr. R. P. Forsburg.
2. Mr. Nathan Jones.
3. Rev. W. S. Fulton, D. D.

4. Rev. R. W. Woods.
5. Mr. John D. Cherry.
6. Mr. Evan Roberts.
7. Rev. David Flanigan.
8. Mr. David R. Donald.
9. Rev. W. H. Decker.
10. Rev. F. E. Irwin.
11. Mr. E. P. Hazlett.
12. Mr. David Lyon.
13. Mr. Chas. A. Kettler.
14. Mr. T. J. Williams.
15. Rev. S. J. Glass, D. D.
16. Rev. W. E. Stewart.
17. Rev. B. R. McHatton.
18. Rev. B. F. Beazell.
19. Mr. Kennedy, Mr. Lambie.

ADVERTISING.

1. Rev. J. A. Platts.
2. Rev. W. G. Partridge, D. D.
3. Rev. R. M. Russell, D. D.
4. Mr. Charles T. Moore.
5. Mr. Smith, Rev. C. S. Beatty.
6. Mr. Evan Roberts.
7. Rev. W. R. Thompson.
8. Rev. C. P. Wiles.
9. Rev. J. A. Maxwell.
10. Rev. J. H. Main.
11. Rev. J. A. Snodgrass.
12. Rev. Fred M. Gordon.
13. Mr. W. H. Leonard.
14. Dr. W. Henry Thompson.
15. Rev. C. F. Wishart.

16. Rev. J. B. Ricketts.
17. Rev. W. H. Knox.
18. Mr. O.J. Gross.
19. Rev. D. F. McGill, D. D.

MUSIC.

1. Rev. George Robinson, D. D.
2. Mr. Norman Hassler.
3. Mr. L. S. McKeever.
4. Mr. Anderson.
5. Prof. R. H. Holbrook.
6. Prof. G. L. Smink.
7. Rev. W. R. Thompson.
8. Prof. R. A. Jennings.
9. Rev. J. E. Walker.
10. Rev. L. E. Davis.
11. Prof. R. M. Kay.
12. Rev. George Sheets.
13. Mr. Chas. A. Theobald.
14. Rev. J. K. McClurkin, D. D.
15. Rev. J. W. Hoffman.
16. Rev. O. H. P. Graham.
17. Rev. B. R. McHatton.
18. Mr. F. H. Stark.
19. Mr. Arthur Hutson.

The first general or circular letter sent out by the committee bears date of December 18, 1903. The letter is now historic. The spirit of the movement is in it. The plans it suggests were to a great extent carried out. It might well have been written at the end of the

Campaign as a record of what was done, only that it should be multiplied tenfold.

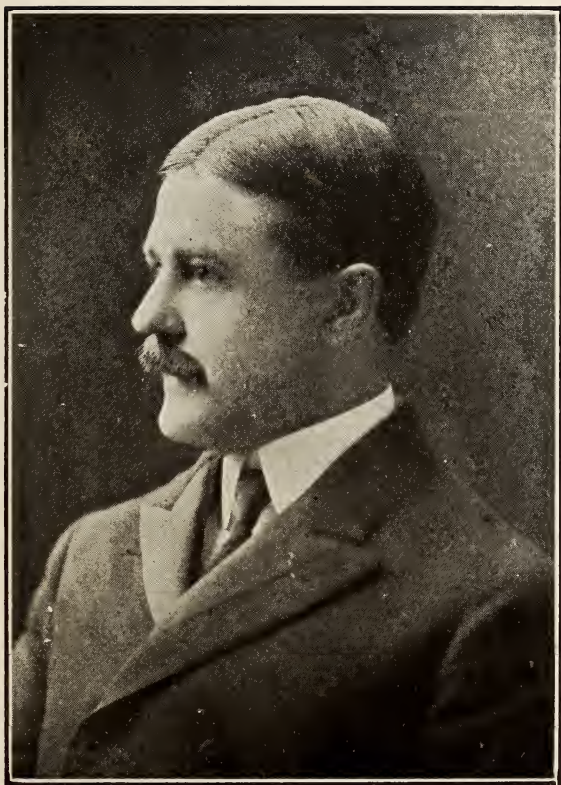
We reproduce that letter in full as a portion of the history of a great movement and also to record the names of the denominations which had faith in the plan and gave their influence to it:

PITTSBURGH, Dec. 18, 1903.

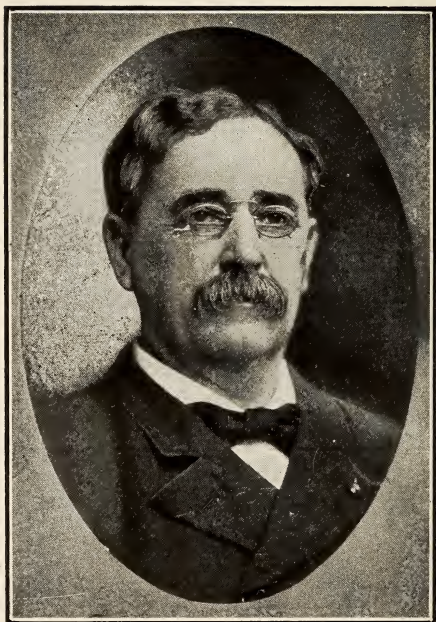
To Pastor and People:

DEAR BRETHREN—

We desire to enlist your special interest and hearty co-operation in the Union effort of all denominations for a Simultaneous Evangelistic Movement in the two cities, and throughout the county, during this winter. By suggestion of the Union Ministerial Association all the denominational associations have appointed representatives who constitute a central committee having the work in charge. In planning the work the divisions of the Allegheny County Bible School Association have been adopted, making 42 districts in all; and chairmen have been appointed in each district to organize the work. According to the plan adopted, a copy of which is herewith enclosed, each district is asked to hold a week's Union Meetings of Conference and Prayer, preceding a series of Central Evangelistic Meetings to be held simultaneously at different points in the two cities. Dr. Chapman has been invited to assume direction of the work, and will have associated with him other earnest evangelists—we hope to have Dr. A.



REV. E. F. HALLENBECK



REV. L. W. MUNHALL, D. D.

C. Dixon among the number. At the close of the Central Meetings, the different districts are asked to hold Union Meetings for another week in order that all may be brought into unison. After that each church is asked to continue meetings of its own. The time fixed for the District Meetings to begin is February 7th, and for the Central Meetings to be held is February 14th-28th, after which the District Meetings are to be resumed, and then meetings in the Local Church begun.

We realize, dear brethren, that under the blessing of Almighty God the success of this effort will depend mainly upon the co-operation of the churches and their pastors. The plan is designed to be a flexible one, and churches and districts are entirely at liberty to adapt it to local conditions, though we hope it will be adhered to as nearly as possible. There are some things, however, that are necessary for its success everywhere, viz., earnest, united and continued prayer, renewed study of the work of God, and both united and individual work for winning souls. The weakness of similar movements in the past has been partly in failure to concentrate the strength of the united movement upon the local church. We are fully persuaded that it should begin there and end there. But we all recognize the power of united effort; and we therefore earnestly and fraternally urge and invite you to join with us in this movement. The effect of all the churches being engaged at one time in evangelistic meet-

ings could not but be beneficial upon the community at large.

Will you not prepare at once for this movement in your own church by organizing a circle, or circles, for prayer and devotional study of the Word of God, to meet either in the church, or in the homes of the people, in order to unitedly seek the blessing of God upon this effort, without which it will be in vain.

Yours in the work of the Lord,

This letter was signed by ministers and laymen of the following denominations:

BAPTIST.

CHRISTIAN.

CHURCH OF GOD.

CONGREGATIONAL.

LUTHERAN.

METHODIST PROTESTANT.

METHODIST EPISCOPAL.

PRESBYTERIAN.

REFORMED.

REFORMED PRESBYTERIAN.

UNITED EVANGELICAL.

UNITED PRESBYTERIAN.

CUMBERLAND PRESBYTERIAN.

CHAPTER V

IN THE OFFICE, 331 FOURTH AVE.

In the early part of January it was decided to open an office in order to handle the work of the campaign. Mr. Lilley soon found a place in the Fitzsimmons Building, 331 Fourth Avenue, and engaged three commodious rooms numbered 503, 504 and 505. These he immediately arranged for the accommodation of an office force. He had signs made for the doors and windows announcing the business to be transacted within. He procured three good desks, three Remington typewriters, a number of small tables, a telephone and a sufficient number of chairs to accommodate the crowds that frequented the office during the next two months. Two stenographers were immediately employed. A press agent, Mr. J. N. Patterson, was assigned to one of the rooms, Dr. Calhoun occupied another, and the third was given over to the general work of the office.

Dr. Calhoun began his work in the office on January 14th, and from the first day was overwhelmed with the work that was heaped up daily upon his desk. Mr. Gleiss, the secretary, was not able to

be in the office all the time, so that the larger portion of the work was left to Dr. Calhoun. In a few days he saw it would be impossible for him to carry on the work of the office with its growing correspondence and increasing demand for help in the field. On January 27th the writer, who has been a life-long friend of Dr. Calhoun, was asked to aid in the work of the office. I shall not forget the worried look of Dr. Calhoun and his exclamation, "There is work enough for ten men here; you must help me." Turning from a busy pastorate at a time when much work was pressing, the writer began his work in the office immediately.

It should be remembered that the work was begun without tools. We had not a preliminary organization. There was confusion in the office because we did not know even the names and addresses of the ministers in the county. Six hundred names must be procured. The District Chairman must be reached, and communication established with each one of these. Changes must be made in an organization that at first had been made only as tentative, and some found it impossible to carry on the work assigned them.

We did not know the ministry of the various denominations, because up to this time we had not come in touch with them. We had heard the names of some, and had seen the faces of a few, but now we must search out every minister in

Allegheny County connected with fifteen denominations, and address personal letters to each concerning the Master's work. This was no small undertaking. It was necessary from the first to reach these brethren in such a way as to awaken their interest in the Evangelistic movement. Ten thousand copies of a leaflet, "The Call to Prayer," were distributed from the office, and with them a card called, "The Circle of Prayer," being a pledge for the individual to sign, engaging to pray for the blessing of God upon the work. We believe that this literature did much good in stirring up the people.

In the beginning of the campaign quite a number of the 42 districts in the county seemed to take but little interest. A few of them, as Sewickley and Tarentum, having previously held services, sent most cordial expressions of sympathy with the movement, but did not undertake to carry out the plan of the campaign. In some other cases the chairmen of the districts were changed for various reasons, and in almost every case we found these chairmen interested in the work.

At this point in the movement we began to realize that a great work was before us. We had started with the idea of three central meetings. That number had now grown to about ten, and almost every day requests were coming from other sections desiring central meetings. The time for beginning the meetings had been fixed for February 14th. That date

same mail brought the answer to the people's was now scarcely two weeks distant. We had expected to carry on the work with four or five evangelists, but each morning's mail brought requests for others, and sometimes the prayer. Indeed, after a few days' work in the office we began to see that the guiding hand of the Master was in it all, and that our part in answering telephone or letter was only as his weak instruments in bringing together those whom he had appointed in his service. We never had a call for an evangelist that waited two days for an answer, and we never had an evangelist offered that we did not have a call for him in less than two days. Once an evangelist without employment stepped into the office unexpected by us. After learning his mission we said, "Be seated and wait. There will be work for you, we are sure." In a short time a minister stepped in earnestly desiring an evangelist. He secured the one who had thus come without employment. It was only one of numerous incidents of the Lord's leading in the work of the office.

There was much worry in the office about the hymn books. It was decided to use "Songs of Praise," a book compiled by Dr. Chapman. They were printed in Lansing, Mich., and sent in three separate shipments. From the districts that had now been organized urgent requests were coming for the hymn books even before they had arrived. As time passed on there were calls for nearly 10,000 books, and

yet we had only received 3,000, but to our surprise and gratification just the day before the great meetings began we were notified by telephone that the last lot of our books was in the freight yards, ready for use, and before the day closed every central meeting was supplied with books.

At the request of the evangelists "*Inquirers' Cards*" and "*Decision Cards*" were prepared and distributed to all the meetings. How many of these were used we have no means of knowing. All we do know is that of the 35,000 printed all were sent out to the different meetings. Fifteen hundred badges for the singers were also prepared and distributed, sometimes to the leaders of the choirs and sometimes directly to singers themselves. It is probable that fully 2,000 of those who are accustomed to aid in the praise services of the churches took part in the various meetings.

One of the most interesting phases of the work both in the office and in the meetings was that of enrolling and commissioning *personal workers*. It was a plan of the evangelists to have some earnest Christian, who was willing, speak a word to any one who might become interested at any of the meetings. In order to facilitate this work these personal workers were generally assigned to three or four pews. The names of these personal workers were sent to the office, and a *personal worker's* card containing the following message was sent to each of them:

DEAR CHRISTIAN FRIEND:

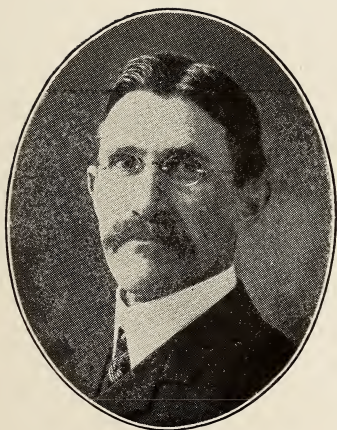
You are duly commissioned as a *personal worker*. Much depends on you. This card will admit you to all meetings and serve to introduce you to the Chief Usher, who will assign you your work. Present this card at the place of meeting one-half hour before the service begins. God may use you to win a soul.

Pray earnestly.

Go early.

THE EVANGELISTIC COMMITTEE.

Fifteen hundred of these cards were used, and from reports in many of the meetings we feel assured that there was enlisted in this work as consecrated and efficient a corps of Christian workers as could be found in any city. Why should it not be so when they were picked from these various denominations by their pastors and selected because of their peculiar fitness for this work, from five to ten of them being taken from each congregation? They were frequently seen in the meetings on their knees in a pew pleading with God for the salvation of some inquiring soul, in the aisles or vestibules of the churches were speaking to those with whom they might come in contact, urging them to give their hearts to Christ, in the after-meetings and inquiry rooms, praying with those whom they had influenced to come to these meetings. Not infrequently before the services closed a stubborn heart had yielded to Christ, and there was the first joy



REV. R. A. WALTON, D. D.



REV. JAMES B. ELY, D. D.

of a soul reclaimed from sin. No doubt it was a new experience for many of these earnest Christians who had, up to that time, not considered themselves capable of speaking a word for Christ, but this was a training school for them that has added efficiency in every church. In the years to come these personal workers will be the "minute men," the ready helpers of many pastors.

The fear of speaking a word that would give offense has passed away, and many a willing tongue dropped a word in a willing ear. Though the response was not always that of a soul returning to Christ, there was no offense, and it was surprising to all how easy of approach those were who were in the meetings. Though they might not be deeply affected, I believe it is true that almost every one who attended the meetings expected to be brought into personal contact with those who were seeking souls. Sometimes a flippant reply was ready, but often and often those who came without an interest went away earnest seekers of Christ. How many souls were plucked as brands from the burning by these earnest seekers of souls eternity only can tell, but we do believe that with many of them it will be said that they have turned some to righteousness who will shine with them as the stars forever and ever. May God grant his richest blessing, and the precious assurance of having rendered a service to our Lord and Master to this consecrated company of personal workers, and may

the blue card which bears their commission be to them a symbol of that great mission which has enabled them to minister to others as the Master ministered to many when he was among men.

The offices of the committee were not merely a place for the transaction of the business pertaining to the campaign, but they naturally became a center of spiritual influence. Ministers came there with the burden of their churches upon their hearts, and poured forth their desires in expressions that must have been heard at the throne of God. Women came weeping and telling of the needs of wandering ones about them, and asking for help in special work.

Occasionally a company came together to plan and to pray for some needy work. Evangelists came to tell how God had blessed them in their various fields, and occasionally an unknown servant of God dropped in to leave a contribution for the work and refused to give his name. Very many times in the office little groups would be gathered in different parts of the rooms in earnest conversation. There was the utmost cheerfulness on the part of those who came, but every one was urgent, each felt the burden of his own work, and was unwilling that it should be set aside. He came oppressed with a great burden, feeling that it was the Lord's cause, and it should not be lightly considered.

Some times, it is true, there were little difficul-

ties that had to be adjusted. The record of these cannot be published, but this much we can say that of all the complaints and troubles that came to the office, where brethren felt that they were aggrieved or even wronged, there was the most cordial feeling manifested, and every trouble vanished by the blessing of the Lord. Those who were offended with each other were soon at peace, and the work that seemed to be endangered by ill-feeling received a new impulse through the spirit of forgiveness and gentleness which prevailed in every case. We are grateful, indeed, to make this record, and especially glad when we remember that pastors and workers with all their local interests and personal ambitions entered into the work. These were readily overcome by the gracious operations of the Spirit of God upon them in this united effort.

We are grateful, to record, with the harmony and good fellowship that was manifested in all the meetings. In many instances the details of the work had to be wrought out in a personal correspondence. Questions must be answered, misunderstandings corrected, new workers instructed, and everything done quickly. We could not put aside the letters received to-day to be answered next week. The answer must be immediate.

We did not have much to do with the financial problems, as they were so effectively cared for by the Finance Committee, but the envelopes for taking collections, about 75,000 in

number, were sent out from the office, and each week during February about 1,000 notices were sent out to the ministers of the county, and of surrounding towns, announcing the Monday meetings which were of so much interest. Then arrangements were made in the office for meetings that were held under the auspices of the Y. M. C. A. and the Y. W. C. A. in shops and factories and the Bethel Home on Duquesne way.

The work of the Press Committee deserves notice here. This committee, consisting of Rev. Wm. A. Jones, Rev. J. W. Righter and Rev. A. C. Dieffenbach, had in charge the work of advertising the meetings. Their skill in managing this part of the work is evident from the great interest taken in the movement by the daily papers of the city and also by the numerous ways devised by them in introducing the work of the committee. They prepared large posters which were conspicuous on the bill boards about the city. Window cards were printed and distributed wherever they could be used. Small slips and "dodgers" were printed and scattered broadcast throughout the city, so that wherever one turned the Evangelistic Movement was in evidence.

In addition to this general work each central meeting was thoroughly advertised. Pictures of evangelists and singers were made, and the faces of the whole corps of workers became familiar to the people. A daily program was given to the papers. Notices

of special meetings were published or sent out on printed cards. It was not an uncommon thing to print and distribute 10,000 announcements of a single meeting, and the variety of this printed matter, both in type and coloring of paper, with shape and size, were a study to those who were interested in advertising schemes. Some were printed in two or three colors, some were cut to attract attention by their form, some were fiery red, while others took the sombre blue, but all seemed to attract attention and do their work. The advertising motto, "Keep everlastingly at it," seemed to have been adopted by this committee, and again the worth of the motto was proved.

The Secular press of the city never gave such attention to a religious movement as they did to this. The efficient Press Agent worked with an unwearied hand, and with marvelous skill to prepare material for the papers. Once this work was started reporters were constantly in attendance at the meetings, and three or four of them might have been found in the office of the Committee every day inquiring for news. The best reports that we have to-day of the meetings were those prepared by the reporters of the Secular press. All that they said has been carefully clipped and preserved, and forms an exceedingly interesting volume. These reports would make a book of 2,000 pages like this.

It was through our efficient Press Agent that the associated press throughout the coun-

try received news of the movement. In almost every local paper in the counties surrounding our city, even hundreds of miles away, interesting reports were published. This accounts in part for the widespread interest in the campaign. God prepared the way, and we used all these agencies for the advancement of his work, and for the time being at least these instruments seemed to be sanctified and made meet for his use. May God speed the day when these potent agencies for disseminating knowledge shall speak only that which is right, and in the Master's name shall "publish peace."

CHAPTER VI

SHOWERS OF BLESSING

As indicated in the general plan it was agreed that the beginning should be in the good old way of cottage prayer meetings. A letter was sent out from the office January 19th, as follows :

"God is blessing our work. The meetings of the General Committee are growing in interest and enthusiasm every week. Additional central meetings are being asked for. We all feel that it is of vital importance that every church be thoroughly organized and interested. The district chairmen have been responding with a good heart, and in most of the districts much preparatory work has been well done.

"At the general meeting Monday last, it was resolved that each chairman be asked to secure :

"(1) Cottage prayer meetings in each congregation at once, and to continue until February 7th.

"(2) Arrange program for union prayer meetings for week beginning February 7th.

"(3) Secure names and addresses in each church in your district of persons who will go

to the nearest central meeting to usher or to do personal work for souls; also of singers who will join the chorus choir in the nearest central meeting; these names and addresses to be forwarded to the central office as soon as secured.

“(4) Secure an exchange of pastors in the morning service of the Lord’s Day, February 7th, each minister to preach in relation to the Simultaneous Movement in Allegheny County.

“(5) The pastors of each district to meet once each week, or oftener, to pray for the baptism of the Holy Spirit to the end that the church may be quickened and unbelievers saved.

“(6) Bring or send each Monday, to meeting of General Committee, a brief written report of progress of work in your district.

“Kindly send to this office program of meetings for week of February 7th.”

In response to this appeal the churches arranged these cottage prayer meetings. It is impossible even to estimate how many were held. Some churches reported as many as forty or fifty, while smaller numbers were reported by others. These meetings were not the assembling of the multitudes. Generally they were a little company of Christians scarcely filling an ordinary parlor, but earnest prayers were offered, hymns were sung, and short talks by laymen were given which stirred the people. Many of these meetings were of unusual interest. It was evident that the Spirit of God was

at work in the dwellings of the people, and in these little groups souls were converted, and God's children refreshed. It was understood that the meetings should be short, but we have heard of more than one of them that was prolonged almost to the midnight hour, and none were wearied with the service.

On January 22, the following letter was sent to all the ministers of the county :

"On Monday last at the meeting of the General Committee in charge of the Simultaneous Evangelistic Movement, it was resolved that the central office be instructed to open correspondence with every minister in the county whose denomination is represented in our plan of work; the object of the correspondence being to secure the active interest and co-operation of all the ministers.

"It was further resolved, that, from now until the close of the campaign, all the pastors be requested to make the preaching and all the church services evangelistic in character with special reference to the work before us.

"We fully realize that every pastor must arrange according to the special needs and conditions of his own church.

"Wherever the way is open, we plead for earnest co-operation with the plan of the Simultaneous Movement. Thirteen denominations are now enlisted, and there is much reason for encouragement in the manifest blessing of God upon the present movement in our midst,

for the quickening of the churches and the salvation of multitudes. The need is overwhelming. There are faithful servants of Christ in every church; but every pastor has a burden on his heart because of members who seem to be indifferent as to their own spiritual life, and unconcerned as to the peril of the unsaved. Out in the streets and in the homes of our cities are perishing thousands who never cross the threshold of any church. They are traveling into eternity without salvation. They cannot be saved without a quickened church. Our prayer is for an awakened church. We have no faith in any plan or method save as it may be a means to the end that the unbelieving world may be saved. We plead for Pentecostal prayer, united, continued, believing prayer for the baptism of the Holy Spirit:

“(1) In secret, at the family altar, and in the public assembly.

“(2) By holding cottage or neighborhood meetings simultaneously in various districts in each congregation; and a liberal use of the prayer leaflets and cards, according to the best judgment of each pastor.

“(3) By union prayer meetings during the week beginning February 7th.

“(4) That each pastor will send, without delay, to the chairman of his district or to this office, the names and addresses of persons who will serve as ushers or personal workers.

“(5) That each pastor will arrange an exchange of pulpits with a brother pastor for the

morning service of February 7th. Each minister to preach an awakening sermon with special reference to the Simultaneous Evangelistic Movement. It would also be much appreciated if each preacher would send to this office, in care of Mr. Patterson, press agent, a very brief abstract containing the gist of this special sermon.

"It would also be helpful if you will kindly report the number of prayer meetings held in your congregation each week with any other items of interest relating to the progress of the movement."

The effect of this appeal was manifest all over the county, and its suggestions were carried out to a wonderful extent. If it be borne in mind that these letters were sent out by a committee without ecclesiastical authority, and that all they proposed could only be regarded as suggestions which might or might not be followed, it is even more surprising that there was such general consent to the plan. The cottage prayer meetings and conferences were held everywhere, and immediately lists of names of personal workers and ushers and singers were sent to the central office, indicating the widespread willingness of the members of the church to do their part in the good work.

A unique service in this connection was the pulpit exchanges in the various districts recommended in the letter. Very few pastors were in their own pulpits on that memorable day. Neighboring pastors of different denominations

whose churches were on the same streets or in the same vicinity exchanged pulpits. Every minister was at his best, not because he had his best sermon, but because he was afire with the Spirit of God. The messages of that day had a wonderful influence upon the congregations. The people for once were not afraid to speak in praise of the pastor of the church across the way. He had brought to them a message from God, and they were willing to hear the word at his mouth. There was not a sign of jealousy. The utmost good feeling prevailed. impulse. That was the best possible beginning for the conferences which followed on the succeeding evenings.

The week from February 7 to 14 was to be devoted to district meetings for conference and prayer. Programs were prepared and speakers named. It was a most interesting and impressive feature of this work that from the first to the last of them, the churches were crowded. Frequently overflow meetings were held, and speakers were called out of one meeting to speak in another church, where the people had assembled. In these meetings no sermons were preached, no outside help was called in. It was just the pastors of the neighborhood giving earnest heart talks to their people concerning the needs of the Kingdom. A single program of one of these meetings will indicate the character of the work that was done.

SIMULTANEOUS EVANGELISTIC MOVEMENT.

PROGRAM FOR THE SOUTH SIDE.

District No. 10.

For the Week of Monday, Feb. 8, 1904.

Monday, First German Baptist Church—

Subject: "The Mission of the Church."

Speaker: J. R. Wolf, Pastor of the Walton M. E. Church.

Tuesday, Welsh Congregational Church—

Subject: "Individual Work."

Speaker: H. C. Gliess, Pastor of the First German Baptist Church.

Wednesday, Puritan Congregational Church—

Subject: "Prayer."

Speaker: S. A. Hunter, Pastor of the South Side Presbyterian Church.

Thursday, Walton M. E. Church—

Subject: "The Holy Spirit."

Speakers: Wm. Surdival, Pastor of the Welsh Congregation Church; Geo. Marsh, Pastor of the Puritan Congregational Church.

Friday, Grand Union Meeting under the direction of Evangelist Dr. R. A. Walton.

During these conferences it was evident that the Spirit of God was working mightily upon the hearts of His people. The churches where the conferences were held were sometimes filled to overflowing before the hour announced for

the service to begin. The singing was earnest. There was no confusion, even where the crowds produced some discomfort. In many of these meetings appeals were made to the unconverted, and not a few hands were raised expressing a desire for the prayers of God's people. If the ministry had been awakened by their preliminary plans it is equally true that the hearts of the people were stirred by these conferences.

By this time the topic of conversation in the offices, and on the street cars was of a religious nature. There was an interest now which was shaking the whole city with its suburbs. There was an exceedingly hopeful spirit in these meetings. God's people were confident that His ear was not heavy, and that He was already making bare His mighty arm. If these meetings had been the end, it must still have been regarded as a great and good work.

The effect of the meetings thus far was to show Christian people that union effort was entirely possible. Every doubt as to the feasibility of the plan was now removed. There was an easy way of reconciling differences in method of worship when hearts were united. If the meetings were in a Methodist Church there was a cordial adoption of their manner of worship, and responses to earnest prayer were heartily approved. In the United Presbyterian churches psalms were sung with a zest that would wake the "harp and psaltry" of David himself. The people were so thoroughly

in earnest that they did not think of these differences.

While these services were going on the leaders were not idle. Pastors were seeking from their flocks those who were to be helpers in the coming meetings. Personal workers and singers were being appointed, choirs were rehearsing, and the minutest details of the work were developing so that all might be in readiness for February 14th. All hearts were turning to that day as to some great event. The throb of a great movement was felt all over the country. Even the remote country districts were awake and active, and the earliest words of cheer came from those who braved the storms on country roads to take their part in conference and prayer.

Plum District, No. 28, of which Rev. C. G. Hazlett is chairman, was an instance. There are ten churches in this district, and eight had a part in the meetings. These churches were miles apart, but the people united in cottage meetings and conferences which brought cheer to many hearts and salvation to some souls.

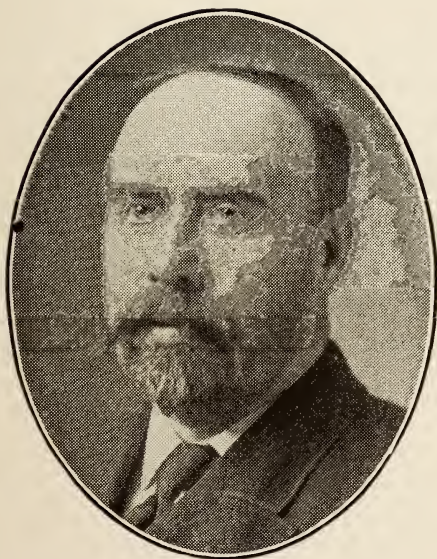
Oakdale District, No. 36, Rev. W. J. Cassidy, chairman, enlisted four of its eight scattered churches. They were among the first to procure hymn books and though far from the central meetings they carried out the general provisions of the plan.

The effect of these meetings for prayer and conference is indicated in another way.

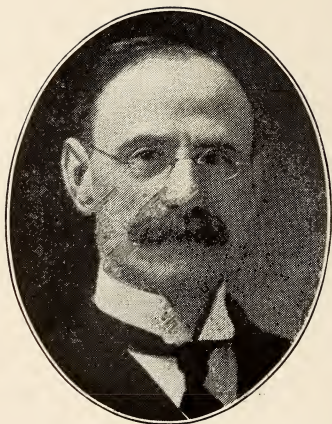
During these weeks the Central Committee was almost overwhelmed with calls for central meetings. The people came together. The holy fire began to burn, and its flames could not be quenched. The requests that came to the committee during these two weeks of prayer increased the number of central meetings from twelve to nineteen, while several other requests were refused for reasons that seemed good to the committee. If God's people had doubted the efficacy of prayer previous to this time, I believe that many were convinced during these weeks. The little companies or large assemblages that came together to "ask and seek, and knock," received abundant proof that God was answering their desires, and that often while they were speaking He was bestowing the blessing. No one doubts that the magnitude of the movement was a result of this wrestling at a Throne of Grace.

A letter written by Dr. Calhoun to Dr. Chapman on January 26th, indicates the condition of affairs at that time. Indeed, it must be said that the progress of the work was so rapid that the condition of one day scarcely indicated what it would be the next. This will show now the preparatory services indicated that these were only the first dropping of a copious shower that was soon to fall upon our county. In this letter he says:

"We have assigned Dr. Robertson to the Lawrenceville district. A great community of unsaved people with several good churches



REV. JOHN ROBERTSON, D. D.



MR. FRANK DICKSON

thoroughly united in the Simultaneous Movement.

"I have had an earnest talk with some of the leading ministers representing the downtown district and they have pledged their earnest and prayerful support of Mr. Biederwolf. We understand that it will be a difficult matter to get a crowd at these meetings week evenings, but all the papers will give them special notice, and by putting a strong man there, think that it will become a great center of religious influence in Pittsburg.

"Carnegie is a most important point and we are anxious to give them a good man. The same is true of McKeesport. It is a town of splendid churches and a great population of working people.

"I am writing to the Evangelists, so far as they are assigned, advising them to correspond with the chairman of the Committee on Arrangements in their respective districts. The work is growing beyond all expectation and we find it almost impossible to keep pace with it and the many requests that are being made for additional meetings. Surely the Holy Spirit has come to Pittsburg and the windows of Heaven are about to open upon us for a great spiritual blessing."

So rapid was the progress of the movement in these days that on January 29th, Dr. Calhoun again wrote to Dr. Chapman as follows:

"It seems we shall not be able to keep pace

with our Simultaneous Movement, as it is opening up before us. Another group of churches in the East End has just asked for a central meeting. In this group are seven or eight of the wealthiest churches in the city. It is a community of millionaires. Their ministers have been talking over the matter, and have just put in an application for a central meeting.

"We feel it most important that this request should be granted, and a strong man provided to preach to the people of this community."

At the meeting of the central committee held on February 1st, Rev. H. C. Gliess, the secretary, gave a report of a conference with foreigners who desire to have a part in the work. They are missionaries working among the Italians, French and Slavs. The Slavs being headed by Rev. Vaclav Losa, an earnest and consecrated minister of the Presbyterian Church, working here among his people. It was decided to secure the noted foreign worker, Rev. V. Kraliceck, of Chicago, to assist the Slavish missionaries who carry on the work.

About this time arrangements were also made for holding meetings in the Bethel Home on Duquesne Way, at the Y. W. C. A. rooms on Fifth street, and at the Y. M. C. A. rooms on Seventh street. Requests were also granted for speakers to attend a number of noon-day meetings held in factories. These notes are given to indicate the wide proportion the work had taken on by the first of February.

A letter sent out on February 2nd indicates the carefulness of the Central Committee in its anxiety to reach all parts of the county. This letter was sent to one of the district chairmen. It reads:

"We have no very definite word as yet from your district in the evangelistic work. Almost the whole community is awakening to new spiritual life, and we sincerely hope that the blessing may not be missed in your district. Can you arrange for pulpit exchanges on next Sabbath, and have conference and prayer in the week following? Everywhere we hear reports of great good in the cottage prayer meetings. We have sent you a package of literature on 'Call to Prayer,' which we hope may be useful in stirring up the people. Please let us know if in any way we may serve you in furthering the Master's work in your district."

On February 5th Dr. Calhoun wrote to Dr. John H. Converse, of Philadelphia, as follows:

"We have now arranged for fifteen simultaneous meetings, and need a good strong evangelist for another field. This week in all parts of our cities neighborhood prayer meetings are being held, also a number of preparatory district meetings. Next week in fifty or more districts every evening we will have union meetings for prayer and conference. Many conversions have already been reported in these preparatory meetings. We are looking for the windows of Heaven to open upon Pittsburg. The spirit of unity prevailing among the differ-

ent denominations is surely a work of the Holy Spirit. We have thirteen denominations represented in the movement, a general committee of fifty representing these denominations, and we have never yet had one negative vote on any question before us."

On February 8th, following the Sabbath on which the pulpit exchanges were effected, the following letter was sent from the central office to Dr. Converse:

"Our work is becoming wider and deeper every day. Yesterday there was a general exchange of pulpits, Awakening evangelistic sermons were preached in almost every pulpit. The daily papers this morning gave extended notices of the different sermons. The *Pittsburg Times* came out with a strong editorial commending the Simultaneous Movement, emphasizing its importance and stating that it is the most significant religious effort in the history of the city. Short abstracts are given this morning of the sermons that were preached yesterday.

Even now our churches are responding to the quickening power of the Holy Ghost.

"I send these words of earnest greeting and ask that the brethren of the Committee will have remembrance of us and the work before us in prayer."

CHAPTER VII

ENLARGEMENT

When the executive committee began its work it was agreed to transact the Lord's business in a business manner. If it paid to advertise in selling merchandise it would be profitable also in saving souls. With this idea an efficient press agent, Mr. J. N. Patterson, was secured. At first the editors of the papers were inclined to pay but little attention to the movement, but in a short time they were ready to give it space, and every day the reporters for the various dailies came to the office of the committee to gather news.

Much trouble was sometimes taken to procure cuts of evangelists who were coming or of ministers and laymen who were taking an interest in the work. One enterprising paper secured a flashlight picture of a cottage prayer meeting as they were assembled with Bibles in hand, reading the lesson. Another gave a group of Slavic missionaries as they were planning for their work, while almost every important action of the Committee had place in the daily columns, and no paper seemed complete without a picture of some one who was

helping the movement. In one paper brief extracts of fifty sermons were presented.

Every evangelist was interviewed as soon as he appeared on the ground, and his face was made familiar to the people by the press. Not only the local dailies, but the associated press, and the daily and weekly papers of every town for miles around counted the movement worthy of notice, and many gave much space to it. Several editorials were published during the campaign. One of these from the *Pittsburg Times*, of February 8th, is here given in full:

"A GREAT MOVEMENT."

"The great evangelistic movement for which preparations have been in progress for some time, and which will be formally begun to-day, was appropriately prefaced yesterday by numerous sermons on the subject. The preparations have been so thorough and the interest already aroused is so great that there is the highest promise of most important results. Never before in the history of evangelistic movements has there been such a complete advance organization of work, a fact which speaks volumes for the interest and religious zeal of those who have had the matter in charge. It will certainly be a most impressive object lesson to see the members of so many Christian denominations working together in the greatest harmony for the sole purpose of improving the condition of themselves and their fellow men.

"Nobody will deny that there is great need of a revival of religious feeling, not only in Allegheny county, but throughout the whole nation. Many of the evils from which the body politic is suffering are due to the ignoring of the great principles of religion and morality which were the guides of our fathers in their times of stress. The corruption which marks our politics and finds a resting place in official places, National State and Municipal, would be vastly less if the people of the country generally were properly aroused to their religious obligations. There would also be vastly less friction between man and man and much more happiness and comfort in the nation if the principles of Christianity, which will be preached this week in every community in this county, could stir up all the people of America to a true sense of their religious duty. The thoughtful and patriotic citizen, therefore, no matter what his particular religious belief may be, will watch with interest the movement that is being launched to-day and will heartily desire that it may achieve great results in the salvation of souls."

Whenever a new central meeting was agreed upon by the committee the papers reported it. If singers were wanted it was announced and whenever a district had completed its organization or begun its work the papers were glad to announce it.

Many inquiries came to the office concerning the time and place of the meetings, and

in response to this oft repeated request the papers took up and published a daily program of all the services. This was eagerly looked for by the people of the county, and was greatly appreciated by all interested in the movement. We give herewith one of these daily programs as indicating what the newspapers did in this way, and also to indicate the scope of the work then in progress.

Program of February 16th as printed in Pittsburg Dispatch:

Noon hour meeting for business people, Second Presbyterian Church. Dr. Gray's Bible lecture, in Sixth United Presbyterian Church, East End, 10 a. m.; in North Avenue Methodist Episcopal Church, 3 p. m. Bible lecture by Dr. W. E. Biederwolf in Fourth Avenue Baptist Church at 3 o'clock.

Evening Evangelistic Mass Meetings—

Downtown—Fourth Avenue Baptist Church, Rev. W. E. Biederwolf, speaker.

Allegheny, North Avenue Methodist Episcopal Church, Rev. J. Wilbur Chapman.

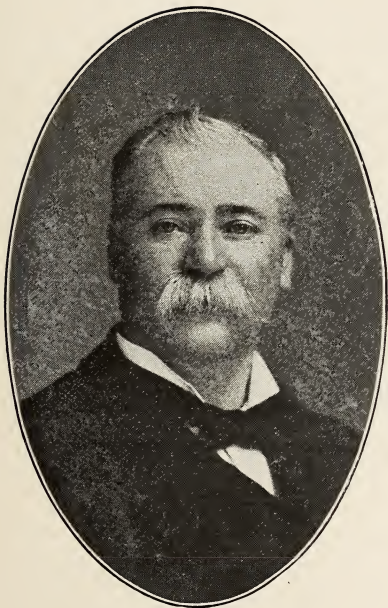
Downtown, Allegheny, North Avenue Methodist Episcopal Church, Rev. J. Wilbur Chapman.

Lower Allegheny, McClure Avenue Presbyterian Church, Rev. David Winters.

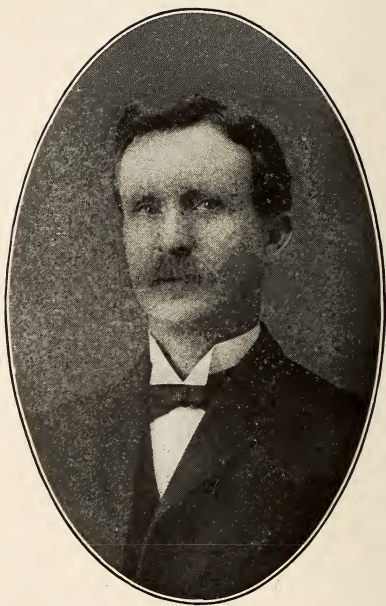
Shady Side, Fourth Presbyterian Church, Rev. F. E. Smiley, D. D.

South Side, Union Baptist Church, Rev. R. A. Walton, D. D.

Lawrenceville, Seventh United Presbyterian Church, Rev. John Robertson.



REV. THOMAS NEEDHAM



PROF. R. A. JENNINGS

East Liberty Presbyterian Church, Rev. L. W. Munhall, D. D.

Oakland, First United Presbyterian Church, Rev. E. F. Hallenbeck.

McKeesport, First Presbyterian Church, Rev. J. C. Chapman.

Millvale Opera House, Rev. A. L. Prewett.

Sharpsburg, Methodist Episcopal Church, Rev. Thomas Needham.

Carnegie, Carnegie Library Hall, Rev. E. L. Eaton, D. D.

Wilmerding, Presbyterian Church, Rev. W. S. Miller.

Another manner in which the work was enlarged was by the offer of present religious organizations. The Brotherhood of Andrew and Phillip having a membership of more than three hundred young men in the county, offered their service to the committee. The Rev. Harry W. Boyd, the president of the county organization, immediately set about enlisting the young men for action during the campaign. The Y. M. C. A. offered whatever assistance they could give.

Although the Protestant Episcopal Church took no part in the campaign, it received the sympathy at least of some of the ministers of that church. In speaking of the movement in Trinity Episcopal Church on February 14th, Rev. A. W. Arundel, rector of the church, gave endorsement to the movement in the following words:

"A vigorous evangelistic movement is now being carried on by the great denominations around us. I have heard it criticised. Some speak of the danger of emotionalism; others speak of pulpit clap-trap; to others the Moody-Sankey style of hymnology is objectionable, and there are those who prophesy all sorts of reaction and backsliding, and so on. But down underneath the meaning of this movement the idea is to get men and women to face the question of being right with God and their fellow men, to get them soundly converted in both directions. And may God speed the movement in so far as it shall increase the ranks of those in the city who love righteousness and hate iniquity."

Of course the denominational papers of the city gave much attention to the movement. The *Presbyterian Banner*, in its issue of February 4th, gave a four-page inset containing the pictures of eighteen of the leading workers in the movement, two of the meeting places together with a full outline of the campaign including names of the committees, and notes concerning a number of the evangelists. This inset was widely used in giving information throughout the county. Similar announcements were made through the *Methodist Recorder* and *United Presbyterian*, while the various denominational papers east and west gave quite full accounts of the meetings as they progressed. The editor of the *Church Economist*, of New York City, Mr. H. R. Elliott, came to Pittsburg and devoted some time to a study of the cam-

paing, and in his issues of March and April, 1904, published accounts of the movement, one of which he headed, "The Pittsburg Revival of 1904—A Study on the Spot of a Memorable Evangelistic Campaign Which Added Thousands to the Membership of the Evangelical Churches." Rev. George W. Taft gave a full account of the campaign in the *Watchman*, a Baptist paper, published in Boston, Massachusetts. This article is one of the fullest accounts of the revival that has been published by any of the newspapers. Dr. W. G. Partridge also published a most interesting account of the revival in the *Brooklyn Eagle*. While the *Gospel Message*, published in Auburn, New York, gave full weekly reports as the meetings progressed. All these were helps and encouragements to the local work, and to others who were seeking to learn more of what was now characterized as the "*Pittsburg Plan*."

A unique method was adopted by the committee on advertising. In the downtown district, over the doors of each of the churches enlisted, a large placard was placed, reading: "This church joins in the Simultaneous Evangelistic Movement, services each night from February 14th to 28th in Fourth Avenue Baptist Church, conducted by Rev. W. E. Biederwolf. Everybody welcome." Other meetings were announced on small cards which were carried by willing workers to the doors of the people. Admission to some meetings was by special ticket or invitation dis-

tributed to a certain class, as boys from 14 to 20 years of age, or to women or to men. Many such meetings were held during the campaign.

During the progress of preparation for the meetings a committee of each of the leading denominations in the campaign was appointed to prepare and send out a letter to the ministers of that denomination. These letters were sent out late in January, and indicate the spirit that was at work in these various denominations. Space will not permit us to give them in full, but we take pleasure in giving extracts from three or four of them.

THE LUTHERAN LETTER.

“The representatives in this committee from the Lutheran Ministerial Association are indeed anxious that our Lutheran ministers endorse heartily this movement contemplated, and do all in their power to make it a glorious success. They have all been in close touch with the General Committee in all its sessions and in all its deliberations, and they are deeply impressed with the thought that the movement is of God. Hence they are convinced that no one can afford to stand aloof, in view of the good he may do by a general co-operation with ministers of other denominations, and in view of the good he shall receive for himself and congregation. They kindly ask you, therefore, to pray for the success of this effort and to co-operate in so far as it is possible in the various lines of work proposed.

THE BAPTIST LETTER.

It is a magnificent sight to witness the spontaneous uprising of so many great religious denominations in this aggressive endeavor to win souls into Christ's Kingdom.

"As Baptists, we should do our full share of the great work of redeeming our immense population. We must be unselfish, and make sacrifices for the good of the community. We should be anxious that our denomination be in full sympathy with this great movement, that we furnish our share of the workers and of the money to carry on the campaign. We should urge our people to pray fervently for a great spiritual awakening in Greater Pittsburg. We as pastors, see the urgent needs of the immense field. "The harvest is plenteous but the laborers are few.' Now is a magnificent opportunity for aggressive soul-winning for Christ. We can help by holding preparatory cottage and neighborhood prayer meetings.

"Our sermons can be evangelistic. We can urge out people to co-operate with all Christians in evangelizing our cities."

THE METHODIST EPISCOPAL LETTER.

"This great effort can be successful only in proportion to the numbers and earnestness of those engaged in it, aided by the Spirit of God. As your representative, may I urge you to give this undertaking your sympathies, prayers and efforts?

"Ours has always been an evangelistic church; shall we not now unite with our brethren in this movement for the salvation of men? Let us, brethren, to our knees in earnest petition to God that He will revive His work, and then in brotherly co-operation unite with others in pointing souls to the 'Lamb of God, that takes away the sin of the world.'

"Brothers, as far as possible, let us follow the program of work laid out, and in every possible way help in this great undertaking."

THE METHODIST PROTESTANT LETTER.

"There is no parallel to this movement in all the history of the Christian Church. Here are four or five hundred pastors and churches, of thirteen different denominations all co-operating in one revival. Surely the result of such a movement must be of vast advantage to the Church of Christ.

"As Methodist Protestant pastors let us enter into the work with all our hearts."

It will be seen that all these letters breathe the spirit of the movement, and all of them certainly had their effect in extending its influence. The denominational spirit was sunk in the great desire for the salvation of soul in arranging plans for holding meetings in the various districts, the committee had no difficulty in determining where the meetings should be held. Usually it was to occupy the largest church of the district, but when this proposi-

tion was made in the Hill Top district, the pastor of the church magnanimously urged that the meetings be held in different churches that all might receive the blessing. His council prevailed, and when smaller churches were used sometimes two of them were opened to accommodate the thronging crowds.

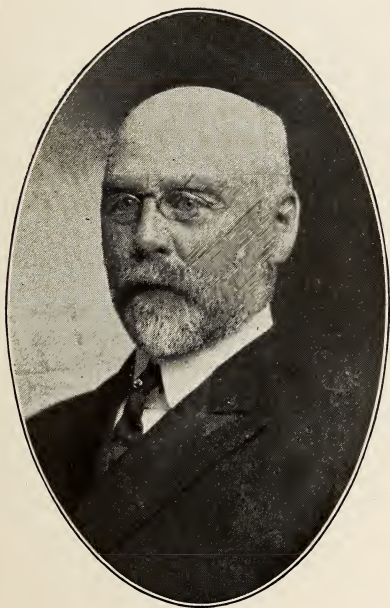
Such was the work of grace and glory wrought by the Spirit of God upon all hearts.

CHARTER VIII

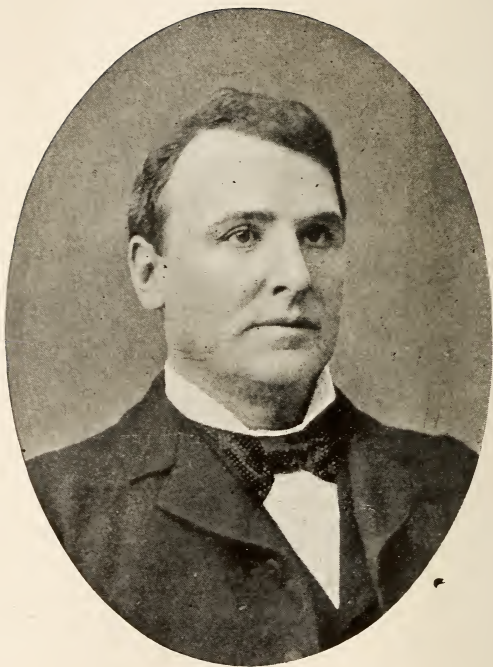
FEBRUARY 14TH

February 14th was a memorable day in the history of the churches of Allegheny county. That was the beginning of the great Evangelistic Campaign, under the leadership of Dr. J. Wilbur Chapman, and his associates in the work. Preliminary plans had been effectively made, and now all was ready for the opening of the campaign. On this day twelve central meetings were commenced. The meeting at Millvale under the direction of Rev. A. L. Prewitt, had been started a week earlier. Probably there never was so great excitement in church circles as there was that day. The hearts of the people had been prepared for the coming of the evangelists, and were in earnest expectation of a gracious outpouring of the Spirit of God. Men had planned great things, and were expecting great things from God. They were not disappointed.

The day was not the most favorable as to weather conditions, but this did not seem to interfere with the attendance at the meetings. The largest assembly in Pittsburg previous to this time had been in the days of Mr.



REV. J. C. CHAPMAN, D. D.



REV. FERDINAND SCHIVEREA

Moody, in the old Exposition building. Probably four thousand people were assembled to hear that eminent evangelist, but our plans so far exceeded that as to demand accommodations for nearly twenty thousand. From a carefully prepared statement printed in the *Pittsburg Dispatch* the following day, we take the following statistics of attendance at the meetings:

Downtown—Fourth Avenue Baptist Church	1,400
East Liberty—Central Meeting, East Liberty Presbyterian, 2,500; overflow meeting, Sixth United Presbyterian, 1,100; overflow meeting, Emory Methodist Episcopal, 700	4,300
Oakland—First United Presbyterian.....	800
Shadyside—Christ Methodist Episcopal..	1,000
Central Allegheny—Carnegie Hall, 1,400; overflow meeting, North Avenue Methodist Episcopal, 1,000.....	2,400
Lower Allegheny—McClure Avenue Presbyterian	600
Lawrenceville—Seventh United Presbyterian	1,550
South Side—Union Baptist.....	1,000
McKeesport—Central Meeting, First Presbyterian, 1,000; overflow, First Methodist Episcopal, 700; overflow meeting, Fifth Avenue Baptist, 700..	2,400
Sharpsburg—Central Meeting, Methodist Episcopal, 500; overflow, English Lutheran, 400.....	900
Carnegie—Carnegie Hall	1,200
Millvale—Millvale Opera House.....	500
Total	18,050

This seems to be a conservative statement of the attendance of that day.

The thought of the evangelists that day seemed to be to stir up the people to a revival spirit. It was natural that they should begin in this way, but it was not necessary. The Spirit of God had preceded these evangelists, and already the fields were ripe to the harvest. It seemed scarcely necessary to preach or plan or appeal to Christian people for their sympathy and co-operation. The evangelists were assured of this from the first, and very soon they learned that their mission to Pittsburg was to take up a work that was even then well under way, and proclaim the truth as it is in Jesus to a sinning world.

Not one of these first meetings was ordinary. There were crowded houses everywhere, and a very deep interest manifested. Wherever appeals were made inquirers were found. Arrangements had been made for overflow meetings, if necessary, and it was found that the arrangements were all needful in caring for the multitudes. In East Liberty especially the interest was intense. There were 2,500 people in the East Liberty Presbyterian Church to hear Dr. Munhall, and it was necessary for the speaker to ascend to the organ loft to speak to the great audience. A hundred and fifty voices led the singing, and there was intense silence throughout the service. While this service was going on two other churches, the Sixth United Presbyterian and

the Emory M. E. churches, were opened, and both were filled by those who could not gain admission to hear Dr. Munhall.

Rev. J. Wilbur Chapman began his work in Allegheny, and from the first moment of the meeting it was evident that the Spirit of God was among the people. Dr. Chapman's text was from "Matthew 9, 36," "When He saw the multitudes He was moved with compassion on them." It was an earnest plea for a sympathetic Gospel to needy souls, and had wonderful effect in reaching and interesting those who were present. Among other things he said: "This is a decisive battle. If the hosts of Heaven win against the sin we find in Pittsburg, remember that the eyes of fifty American cities are upon us. Verily, this is the beginning of the greatest religious movement this country has ever known. A church may be fine, it may have richly upholstered pews, a splendid choir, and an eloquent minister, and all that, but if the Holy Ghost is not there that church is a failure."

At the conclusion of the meeting a young woman pushed her way through the throng, and came sobbing before the evangelist, and cried out, "I want some one to pray for me." The evangelist that had been speaking to the multitudes knelt on the floor of the hall beside the one weeping girl, and began the work then and there of leading one soul to Christ. That was the beginning of a work which, however, it may

effect the multitudes must in the end reach the individual.

"These are the saddest words in the Bible." The first declaration of Rev. W. E. Biederwolf as he opened the campaign at the Fourth Avenue Baptist Church in the downtown district on Sabbath evening. He referred to his text, "No man cares for my soul." He pleaded with his audience to take a deeper interest in the spiritual welfare of those about them. Immediately following this first meeting, an inquiry meeting was held and many persons came to seek the way of life as the first fruits of the work.

On the South Side Rev. R. A. Walton, D. D., began his work, and so deep was the interest there that two churches were opened, and after speaking in the Union Baptist Church, we hurried round to the South Side Presbyterian Church to find it filled also. He earnestly presented the truth to both of these great meetings, and quite a number of those present indicated their desire to lead a Christian life.

Rev. J. C. Chapman with Mr. H. H. McGranahan, the singer, began work at the same time in McKeesport. So deep was the interest there that two of the largest auditoriums were crowded, and Dr. Chapman spoke to both of these audiences.

Perhaps no part of the city was stirred so much on that day as was Lawrenceville. Three great evangelistic meetings were held during the

day, and more than one hundred men and women expressed a desire to lead Christian lives. One thousand men and boys met in Keane's Auditorium in the afternoon, while at the same hour there was a large assemblage of women in the Forty-third Street Presbyterian Church. It is estimated that more than three thousand people attended the meetings of the day.

Dr. Robertson had with him Mr. Frank Dickson as evangelistic singer, who sang effectively during the services. Dr. Robertson preached on "Two Crosses," and told the story of the conversion of a jack tar that wonderfully effected all present.

Dr. F. E. Smiley found a similar interest in his first meetings in the Shadyside district at Christ M. E. Church.

Speaking of the condition as indicated by this day's service the *Pittsburg Leader* of February 15, says: "In one respect, the revival is unique. There is no mourner's bench, but cards are passed among the people by the workers, and those who desire to join the church are allowed to affix their names, and the congregation they prefer. It was expected that the vast majority of yesterday's revival assemblage would be directed to church members. In this the promoters of the revival were happily disappointed. There were some who had not been in a religious service for years, and they were among the most enthusiastic worshippers."

A feature of the movement which deserves

more than passing notice was that each evangelist had with him a professional singer, and these singers added very greatly to the interest in the services. Neither the song nor the effect of a song can be reproduced in a history, but we take pleasure in recording the names of Mr. Fred Butler, Mr. C. D. Powers, Mr. Harry Maxwell, Mr. Frank Dickson, Mr. H. H. McGranahan and Rev. O. F. Pugh.

But these professional soloists who came with the evangelists were by no means all the musical force in these meetings. Local singers and instructors had been at work for some time so that choirs were organized and trained before the meetings began. Among those who deserve mention as rendering special service in this way are Professor R. A. Jennings, who organized the Lawrenceville choir, and had it in most excellent shape for the work before the evangelistic singer arrived. But as soon as Dr. Needham began his meetings at Sharpsburg, Prof. Jennings took the lead in the singing there.

On the South Side Mr. Norman Hassler had carefully trained a large choir. He had also given attention to the training of a boy choir made up of some sixty boys ranging from ten to fourteen years of age. This choir attracted special attention, and in one of the meetings Dr. Walton gave the boys an interesting talk on "*Faith*." To make his meaning more clear, he held out a quarter, and said he would give the money to the first

boy who would believe that he would receive it, if he walked to the platform. After a short pause a little fellow jumped up and claimed the quarter, which he received. Thus the boys were helped, while they were helping others. Mr. Hassler also had a choir of girls which sang during part of the service.

In addition to all the other work carried on by Rev. J. Allison Platts in Allegheny, he had prepared a choir, and conducted the chorus, singing in Dr. Chapman's meetings.

Prof. Mark C. Baker, of Beaver, Pa., rendered valuable service in the music in Woods Run, Allegheny.

During the progress of the meetings more than fifteen thousand song books were brought into use. So eager were the people to learn the new songs that almost all the books used in the downtown district were sold, and others had to be substituted for them. In many other places the supply had to be replenished on account of the large sale. In the Allegheny meetings alone twelve hundred copies of *Songs of Praise* were sold. Thus the songs of Zion were carried both in the hearts and hands of the people to their homes to make their impressions there also. If it be true that "Music hath charms for the savage breast," it is none the less true that the sweet melodies of a Saviour's love will charm the soul that has wandered from Him.

When the evangelists had completed this first day of service, and saw how all these preliminary arrangements for their coming had been

made, how the new songs were already learned, and leaders at their post, how pastors had enlisted their people and how the people were praying for a blessing upon the work, they expressed themselves as more than pleased at this day's beginning, and immediately predicted that Pittsburg was on the eve of an awakening that would be historic in its proportions and its power. There could be no doubt when February 14th came to a close that God was working as never before in the churches, and on the hearts of the multitude.

This was certainly the greatest revival day that ever Pittsburg had seen. If Mr. Moody could have looked upon the city that had responded so cordially more than once to his appeals, and where there were many souls that had been influenced by his preaching, where he had seen great enthusiasm and deep earnestness—if he could have looked upon these larger multitudes and felt the thrill of thirteen great meetings it would have made his heart glad.

CHAPTER IX

PROGRESS OF THE MEETINGS

From the very first meetings the evangelists found themselves at the head of one of the most significant evangelistic movements of modern times. Dr. Calhoun, as chairman of the Central Committee, kept in touch daily with the whole, and as he felt the glow of the spreading fire so all felt the strong influence of his guiding hand. In the office each day the needs of each district were known and faithfully met. Then the wisdom and skill of Dr. J. W. Chapman was felt everywhere. He was not merely conducting one meeting. He was advising with and helping all. Many a problem was carefully handled and wisely solved by these two men of God who had been called to be standard bearers in this great battle against sin.

Previous to that fourteenth day of February Christians of fifteen denominations had been on their knees in humiliation and confession of sin, and intercession for lost ones. The leaders could not be apathetic. "There was fire in the midst of the wheels and all felt its glow." The usual "warming up" sermons were not needed.

Fields were white to the harvest. At the first meetings converts confessed Christ by the score, and in a few days by hundreds. The whole city was breathing a spiritual atmosphere, and few were so hardened in sin as to be unwilling to hear about the great salvation. The meeting places overflowed, as the interest deepened and grew.

Volunteer choirs, principally of the young people of the churches, led by trained and consecrated Gospel singers, sent out the good news of salvation in mighty hallelujahs of sacred song. The evangelists, pastors and Bible expositors lifted up the infallible Word and preached and taught the message of salvation, as they only can who are endued with power from high. Noon hour meetings were held for factory girls, also for business people, and thousands turned long enough from the sweat and toil of the daily burden to get a few crumbs of the "Bread of God which cometh down from Heaven."

THREE MONDAYS.

Monday is usually the off day with ministers. They must relax a little from their toil. After the Sabbath they "turn aside and rest awhile." But none thought of their accustomed Monday rest. They were too busy now. Great interests were at stake." They must "work while it is called day."

On February 15th, the Fountain Room of the Fourth Avenue Baptist Church was crowded to the doors to welcome the evangelists. Thir-

teen evangelists with their soloists sat in a group in a corner of the room. Five hundred ministers and laymen filled the seats and before the meeting closed a great crowd of professional and business and laboring men gathered about the door until standing room was scarcely to be found. The meeting began at 10.30 Monday morning, a goodly hour for five hundred preachers wearied with the Sabbath work. The regular meetings of the Ministerial Association had been abandoned, and all assembled at this center. On the platform were Dr. J. W. Chapman, the director of the whole movement; Rev. J. P. Calhoun, the local chairman; Dr. T. J. Leak, Vice-Chairman of the Local Committee, and Dr. J. M. Gray, the special Bible teacher of the campaign. Mr. Harry Maxwell conducted the singing, and Dr. Leak led in the devotional service. He prayed earnestly for the success of the great movement. In a short address Dr. Calhoun outlined the plan of the movement, told the various steps of its progress, and in the name of the ministry and churches of Allegheny County welcomed the evangelists.

Dr. Chapman followed. He said that not in a quarter of a century has there been in America a religious movement so extensive, so full of promise, and so likely to be followed by widespread influence as this. In speaking of the dangers of the movement he suggested that its very size might contain a peril. He urged that the ministers and evangelists be careful in dealing with great multitudes to keep themselves

well in control, and make their appeals to the steady, not easily influenced few, whose presence in every meeting is the dominant influence. He urged prayer and watchfulness on the part of the leaders.

Then the evangelists were introduced and each spoke about one minute. Dr. J. C. Chapman said that in McKeesport they had no room to accommodate the crowds. Dr. John Robertson said, "The most remarkable thing he had encountered was the weeping, the emotion of those convicted of sin, a thing we had all desired to see, but had not witnessed for a long time." Dr. F. E. Smiley spoke of the vivid experiences of God's grace in some who had been brought to Christ in Shadyside. Dr. Walton spoke of the harmonious and cordial fellowship of the South Side ministry. Others spoke in similar strains. Dr. James M. Gray then spoke more at length of the spiritual significance of the Simultaneous Revival Movement, and urged the cultivation among the ministry of a deep sense of appreciation of this feature of the work. He plead with all to give themselves up wholly to the leadings of the Spirit seeking an immediate response and yielding of hearts to the Holy Ghost. He concluded with a short and earnest prayer in which many hearts joined.

At ten minutes before twelve the meeting closed amid deep impressions, it being evident that every minister present had been made thoughtful and every heart touched by the ser-

vice of the hour. At twelve o'clock another meeting began in the Second Presbyterian Church, and to that many immediately turned. These noon-day meetings have fuller notice in another chapter, and we need not turn our attention to them here.

Monday, February 22nd was a day of conference and prayer to which the ministers of Pittsburg and surrounding cities and towns were invited. The whole day was given up to services connected with the Evangelistic Campaign, and during the day no less than six meetings were held. The people going from one meeting to another and in one case at least literally blocking the street for a short time so that traffic had to be suspended in front of the Second Presbyterian Church.

The first meeting was a "*good cheer*" meeting held in the Fourth Avenue Baptist Church at ten o'clock a. m. Drs. Chapman and Calhoun presiding. A short account of the various meetings being given by different evangelists. There was not only earnestness and enthusiasm, but there was also the most hopeful anticipation of blessings yet to be. While some of the meetings had not yet attained all that they hoped for, none thought of giving up the battle. Indeed, in one place where it had been intended to close with one week of service it was decided to continue for another week even though the results had not been all that were desired.

Following this meeting at eleven o'clock

Dr. Gray spoke to ministers and Christian workers. He placed his doctrine of the Christian Life on so high a plane that it seemed unattainable even to the ministry, but many yielded consent to his teachings, and not a few were led to seek a closer relationship to the dear Lord through the filling of the Holy Spirit. A powerful impression was made by Dr. Gray in his appeal at the close of this meeting, and the ministers present, I think, were better prepared for the service of the Master through having been present that Monday morning.

From this meeting the people rushed to the Second Presbyterian Church to the "*Business People's Noon-Day Meetings*," as it was called. Dr. Chapman conducted the service here, which lasted for forty-five minutes. The house being literally packed even in the galleries, and earnestness prevailing which had seldom been seen in Pittsburg.

At two o'clock in the afternoon Mr. S. H. Hadley, superintendent of the Water Street Mission, New York City, spoke. He thrilled and touched all who were present by his account of the needy ones with which he mingled and many a heart was stirred that day with this world's deepest sorrow—the sin of those who love the darkness of a great city. Mr. Hadley's mission to Pittsburg at this time, when so many hearts were tender, was not in vain.

This was followed by an address by Rev.

L. W. Munhall at 2:30 p. m., and this again by a most powerful sermon by Rev. John Robertson at 3:30. Ministers from Western Pennsylvania and Eastern Ohio attended these Monday meetings and carried impressions in their hearts and on their tongues home with them until in a little while there was a spiritual awakening for a hundred miles around, and requests for help in conducting meetings, and for evangelists to speak came daily to the office. No sooner were these central meetings inaugurated than the great campaign became the principal topic in the stores, offices, mills, churches, homes and in the daily press. The way was truly open everywhere to speak a word for the Kingdom of God.

February 29th was almost a repetition of the service of February 22nd. The program of that day is here given :

PROGRAM.

DAY OF CONFERENCE AND PRAYER FOR PITTSBURG
AND SURROUNDING CITIES AND TOWNS

Monday, February 29th

Fourth Avenue Baptist Church—

10:00 a. m.—Rev. J. Wilbur Chapman, D. D., and Rev. J. P. Calhoun, D. D., presiding. Praise and Thanksgiving Service. A Brief Report of Meetings by Rev. H. C. Gleiss.

Chorus Leader, Prof. Harry Maxwell.
Solo by Mr. Fred Butler.

11:00 a. m.—Address by J. Wilbur Chapman, D. D.

Second Presbyterian Church—

12:00 m.—Noon Meeting.

Rev. R. A. Walton, D. D.

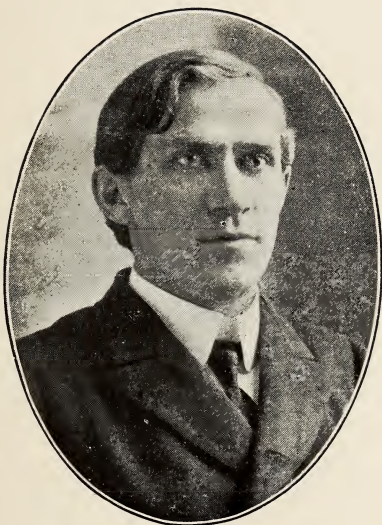
Solo by Mr. Fred Butler.

2:00 p. m.—Rev. T. J. Leak, D. D., presiding. Address by Rev. W. E. Biederwolf.

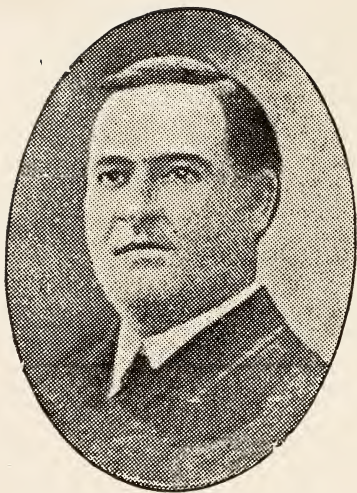
2:45 p. m.—Sermon by Rev. Henry Ostrom.

It shows the state of affairs at that time. It will be remembered that this was at the close of the first series of central meetings. The first fruits had been gathered though not all the results were known. It was indeed a time for praise and thanksgiving and many hearts were filled with gratitude and many lips proclaimed His praise who had sent showers of blessings upon our community.

With one or two exceptions, the central meetings had continued now for sixteen days. During this part of the campaign about sixty meetings had been held daily. It was the original purpose that at this time the districts should hold meetings for one week or more, but God's plan and work had extended so far beyond our thought and plans that this could not be. The large number of central meetings had removed the necessity for resuming union efforts in the districts, and in many cases pastors returned at once to their own fields. These Monday meetings had given all an equipment and inspiration for this work.



REV. HENRY OSTROM



MR. J. P. HILLIS

At this point it may be proper to answer the question why did the movement widen and deepen so rapidly that the committee in charge was scarcely able to keep pace with it. We give several reasons:

(a) *Thoroughness of Organization.*

We believed that God would not give us a revival of religion any more than He would put up a church building without the use of human means. Accordingly a plan of work was prepared. It was built on scriptural methods. We believed that the Head of the Church would approve it and we stuck to it ourselves.

(b) *The co-operation of the secular and religious press.*

The good work of the daily papers was of inestimable value. In striking head-lines the revival was declared to be the "greatest Evangelistic Movement in history." Full and accurate accounts of every important feature and meeting were given by conscientious and painstaking reporters, who manifested as much interest in the movement as those actively engaged in carrying it on.

The committee's press agent worked day and night that no item of news might be lost that would help on the great publicity given the movement. When the campaign had reached high tide all Christendom knew of it, and at home and in other lands thousands were praying that Pittsburg's bless-

ing might be the harbinger of the world's redemption.

(c) *Unity of Effort.*

There were fifteen denominations, hundreds of churches, and not one note of discord. There was never one dissenting vote on any question considered by the General Committee. We stood before the world a united church for the furtherance of the Mission of the Son of God. This attitude removed prejudice on the part of the church-goers and seemed like the fulfillment of the Saviour's prayer that all his Disciples might be one. It is a fact that the unsaved world cares nothing for denominationalism. The sorrowing, the crying, the dying, the perishing, do most of them feel that they need Jesus. It is a great day for God and the lost when the Christian churches of many names stand together to lift higher and higher Christ and His Cross.

(d) *The co-operation of the finance committee.*

This committee was composed of fifteen of the representative business men of the community. They were also men who were known for their activity and zeal as Christian workers in the respective denominations to which they belonged. These men greatly assisted the movement by relieving the General Committee of all care and responsibility in the matter of finances.

(e) *The preaching of the old Gospel.*

Men of God came to preach it with the hand of divine ordination resting upon them. The old Gospel of salvation from sin and hell, through the sacrificial atonement of Jesus Christ, had right of way. God set His seal upon the burning message of His own truth and His word did not return unto Him void.

In every meeting faithful Gospel singers and workers helped to deepen the impression.

(f) *And specially by the preparatory prayer Meetings.*

There has never yet been a true revival of religion that was not brought by the Holy Ghost down from Heaven in answer to prayer. This one was no exception.

CHAPTER X

THE WINDOWS OF HEAVEN OPENED

It would be impossible to make mention of the deepening interest in each of the meetings held in the two weeks, following February 14th. Each morning's paper brought notice of some new feature of the campaign. Occasionally a report of the numbers present or of the number converted was made, but for the most part, there was a lack of statistics in the daily reports. It is true that many depended upon figures as the only satisfying returns of the movement, and reports that indicated large numbers of inquirers were eagerly sought by the readers. Space will only permit us to give here a brief note of the great central meetings that were held and even these must of necessity be unsatisfactory, especially to those who took part in the meetings, and knew their power.

ALLEGHENY.

BY REV. E. L. EATON, D. D.

Dr. J. Wilbur Chapman began his work in the North Avenue M. E. Church Allegheny, on the 14th of February. From the very first the

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building, seating something over a thousand was crowded to its utmost capacity, and many were unable at each service to gain entrance.

The large chorus choir was under the direction of Rev. J. Allison Platts, pastor of the Central Presbyterian Church of Allegheny, and he proved to be an excellent and enthusiastic leader. At each service one or more solos were sung by Mr. Fred Butler, of Niagara Falls, New York. His singing was greatly appreciated.

Dr. Chapman seemed always at his best. He was intense, earnest and spiritual, yet always exceedingly plain and simple. He spoke as one who knew God and who also knew and loved souls. He impressed one as a person deep in love with the Gospel and God's method of offering men salvation, full, present, and free. He illustrated the truth with incidents of daily life, full of the human element and of pathos. He so presented Christ that none could possibly go away feeling that there was no hope for him.

Dr. Chapman is a great leader. He is always master of the situation. He is full of tact, he knows what to do, and how to do it under all circumstances. In addition to his general management of the whole campaign, his management of this great meeting was admirable. His appeals from the platform were direct and earnest, the object being to secure some expression of a desire to be saved. When this determination had been publicly

avowed the way was opened for the personal workers who in every meeting were efficient and earnest in leading souls to a knowledge of Christ.

Various methods were followed in the after meetings. Prayer, testimonials, public confessions of Christ, and sometimes altar services were held at which penitents came forward and kneeled together with the pastors and workers, and were personally instructed and led to Christ. Inquirer's cards were generally used and thus a complete record of each meeting's victories was secured so far as names of persons seeking salvation would indicate.

The second week of Dr. Chapman's meetings was held in Carnegie Music Hall. Here the throng was greater than ever, and the interest even more marked than during the first week. In addition to these regular preaching services there were meetings for men and boys and for women held in the churches near the central meeting place. These meetings were attended by immense crowds, and the interest was deep.

The results of these meetings can never be fully known, but the increased interest in Christian work, the larger attendance upon the means of grace, the quickened spiritual life among church members, the ingathering of multitudes into nearly every church; these are some of the results which at once appeared. The whole movement has left a pleasant memory. On every hand come enthusiastic words of endorsement and of commendation. All classes

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speak favorably and devout hearts thank God for the gracious display of his saving and sanctifying power.

DOWN TOWN.

BY REV. I. A. BARNES.

The Down-Town meetings were among the most powerful of the series. They were held in the Fourth Avenue Baptist Church and conducted by the Rev. W. E. Biederwolf, evangelist, and Prof. Harry Maxwell, singer. Owing to the location of this church so far from the resident districts of the city it was feared that the maintainance of a week night service would be a difficult problem, but the local committee having charge of this meeting under the leadership of Rev. W. G. Partridge, D. D., gave such wide notice of the meetings in their numerous advertising schemes that it is believed this was one of the ways in which this meeting was made successful. One hundred twenty thousand cards, posters and hand bills were printed and distributed. Never was the Fourth Avenue Baptist Church so crowded night after night as during these meetings. So great was the attendance that at some services hundreds of people stood at the sides and rear of the church, and other hundreds could not get inside the door.

The gospel message by Mr. Biederwolf was aimed direct at the heart and conscience. So earnest and intense was his manner that the most indifferent sinner must feel that this man of God was deeply interested in the salvation

of every lost soul. All that has been said of the power of song to win men to Christ, might truthfully be said of the singing under the direction of Mr. Maxwell.

The success of the meetings as shown by the number of conversions and definite decisions was due in a large measure to the untiring zeal and efforts of the large corps of personal workers. These workers, organized and directed by Mr. Nathan Jones, of the Second M. P. Church, were most effective in their plans. Every person who in response to the appeals of the evangelist should manifest a desire to live a better life was dealt with personally by some consecrated worker, and the seven hundred or more who signed cards or went into the inquiry meetings were each instructed and encouraged by an earnest Christian friend.

In estimating the results of this wonderful meeting, we do not anticipate that the immediate ingathering to the churches of the district will be very much, but the blessing extends to the churches beyond those who took part in the local work. The names of those signing cards were distributed far and near even to distant states and portions of the country as well as to the churches of all denominations in and about the city. The spirit of unity made the army of God strong, and met the conditions of the Divine Father for the bestowment of power as in the upper chamber at Pentacost.



REV. W. S. MILLER



REV. LESTER G. LEGGETT

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EAST LIBERTY.

BY REV. FRANK W. SNEED, D. D.

Rev. L. W. Munhall, D. D., was the evangelist for the revival. It had already begun in the hearts of a band of praying Christians, and they knew from whence it came. Dr. Munhall proved a true servant of God. His preaching was old-fashioned, doctrinal and scriptural. He chose great subjects such as "Inspiration of the Scripture," "Assurance," "Prayer," "Second Coming of Christ," etc. The meetings which proved the most fruitful in immediate results were those held Sunday afternoon and evening. The meeting for young people the first Sunday afternoon, and the meeting for young men the second Sunday afternoon were memorable. More than a hundred confessed Christ in each of them. At both of these meetings the church was packed, though the weather was very unfavorable.

Another interesting feature of the meeting in East Liberty was the ministers' prayer meeting held every evening fifteen minutes before the regular service. No leader was appointed. No one had it in charge. They simply gathered in one of the chapel rooms, and there on their knees carried their several burdens to the great head of the church.

The fruit of this work must not be measured simply by the number of those who confessed Christ at the time. In many of the churches

more came out for Christ after the meetings than during the time they were held. Christians had been revived, and they were seeking the lost. For several weeks after the meetings closed scarcely a day passed that an unsaved person was not brought to me by some church member for conference and prayer.

Another fruit of the meetings was the effect on unbelieving men who had grown skeptical and in their speculations had thrust in natural law or some other high priest to remove God from us. When they saw the operation of His Spirit in the conversion of men they realized the imminence of God and feared. We had some interesting cases of this kind. I believe one genuine work of grace will do more to remove doubts and difficulties than all the revision committees ever appointed or theological combats that can ever be held.

The Simultaneous Evangelistic Movement will be preserved in the history of the religious life of this great city. I am grateful to have had a humble part in it.

HOMEWOOD.

BY REV. ROBERT W. WOODS

Eternity alone will fully reveal the far-reaching influences for good of the Homewood District meetings. These successful, inspiring services of two weeks were conducted by Dr. L. W. Munhall and Rev. O. F. Pugh. These consecrated servants of God have highly honored the office of the evangelist. They stood to

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show themselves approved unto God, workmen who need not be ashamed rightly dividing the word of truth.

The following churches united in the campaign, Homewood Baptist, Homewood Avenue M. E., Hamilton Avenue U. P., Homewood Avenue Presbyterian, and the Lutheran Church of the Redeemer.

The special meetings held for men, for women, and for children, were of great profit and blessing to all. The open air service on the street opposite a saloon was not in vain. Dr. Munhall visited the saloons, and invited the keepers and their patrons to attend the gospel services. A son of a saloon keeper professed conversion.

Dr. Munhall preached the Word of God with mighty power and boldness, with earnest, enthusiastic zeal and fearless courage. He relied upon the Word, inspired and used by the Holy Spirit to convince of sin, to convict the sinner and to lead the truly repenting one to a saving faith in the loving Redeemer. His plain, practical preaching to the church members has greatly increased the attendance and devotion at the mid week prayer services, and the general influences over the whole community have made it much easier for pastors to do their work.

The choir of nearly 100 voices conducted by Rev. O. F. Pugh was one of the best. As there is but one L. W. Munhall so there is but one O. F. Pugh. He was the consecrated inspiration for the choir. Through his leadership the choir rendered most effective service.

As a result of the services three hundred and fifty people have been brought into the membership of these five churches. These are but some of the immediate results. The good influence of the meetings is now going on, ever increasing, ever widening, ever blessed of God to whom be all the praise.

OAKLAND.

The meetings in Oakland were held in the First United Presbyterian Church under the direction of Rev. E. F. Hallenbeck. Conforming to the custom of that denomination psalms were sung and despite the fears of some that these would detract from the service there was profound interest. The psalms earnestly sung made an impression. Dr. Hallenbeck spoke earnestly and effectively, holding two meetings each day. The numerous carriages that stood about the church indicated that not all who were present were people of moderate means. It was a place where the "rich and the poor met together," and the Lord was there to bless them all. At one meeting fifty persons requested the prayers of God's people, at the closing meeting one hundred and at nearly every meeting there was an indication of interest.

Since the close of the meetings the gatherings have been most gratifying. All classes of people were effected by these meetings, and I think that multitudes learned to depend more upon the grace of God and his

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power in winning souls to his kingdom. There are many who, though possessed of all the comforts and even luxuries of this life, are not satisfied. Well fed, yet hungry; rich, yet in deep need. The cry of a human soul is not greatly effected by its earthly surroundings. Only Jesus can satisfy the longing soul, only the Saviour of men can give that peace which passeth knowledge.

SOUTH SIDE.

BY REV. H. C. GLEISS

The central meeting held on the South Side was participated in by ten churches. Dr. S. A. Hunter was chairman and Rev. H. C. Gleiss secretary for the District. The meetings were held the first week in the Union Baptist Church and the second week in the South Side Presbyterian, the afternoon meetings in the First German Baptist. Rev. R. A. Walton, D. D., was the evangelist in charge, and he did some very excellent preaching. The plan of salvation was very clearly and most earnestly set forth.

The attendance was good and the results very fine. Three hundred and forty-eight cards were signed and turned in to the chief usher. There were during this time, Feb. 1, to May 8th, *actually received* by the churches participating in the Meeting:

S. S. Presbyterian	84
Walton M. E.	80
Puritan Cong.	40
Union Baptist	38
Ninth U. P.	24
First Ger. Baptist	20
Welsh Cong.	5
Bingham St. M. E.	1
German M. E.	0
Methodist Protestant	5

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Beside this our churches were very much strengthened and the acquaintances made and fellowship enjoyed were very refreshing.

WEST END.

BY REV. W. R. THOMPSON

The entire movement within this district was characterized by the fullest cordiality, and was notable for the co-operation of the pastors and religious leaders. All denominational differences were forgotten for the time in the one common purpose, spiritual quickening, soul saving. Previous to the arrival of the evangelists many union prayer meetings were held, and also conferences for prayer, so that the movement was well begun under the blessing of the Master, and the interest rapidly increased by the coming of Rev. Henry Ostrom and Mr. John P. Hillis.

These men of God entered upon the two weeks campaign with a zeal that

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knew no abatement during their stay, even gathering in force as it neared the end. Mr. Ostrom's preaching was marked by clearness, force, tenderness, earnestness, and was wholly scriptural. Mr. Hillis was a fit complement of Mr. Ostrom and sustained the work at every point by his rich, sympathetic voice, and the rare directorship of the chorus and large congregation. Dr. Ostrom's effort was to build from the foundation. Immediate results in the way of ingathering were sub-servient to the great purpose, to lay a proper foundation that the fruit of his labor might be seen in the years to come.

Some of the immediate results may be noted. A deeper spirituality among the professed followers of Christ, manifest in more largely attended prayer meetings, in which more persons lead in prayer. More efficient work in the Sunday School, and a fuller realization of the importance, and duty of teaching the Gospel to the young; better attendance upon divine ordinances on the Sabbath, and family religion has been encouraged and helped. Numerous converts have found membership in the various congregations of the district, and are abiding in the faith. There is a noticeable increase in the religious tone of society generally, and a fuller co-operation among Christians. These are some of the many benefits derived from these memorable days when God answered the prayers of His people, richly blessing Zion.

LAWRENCEVILLE.

Dr. John Robertson who conducted the evangelistic service in Lawrenceville is the successor of the famous Dr. John McNeal, in London. He is a preacher of great power. He said he had never found a field ready for a greater work than that open in Lawrenceville, and that he had never witnessed greater emotion.

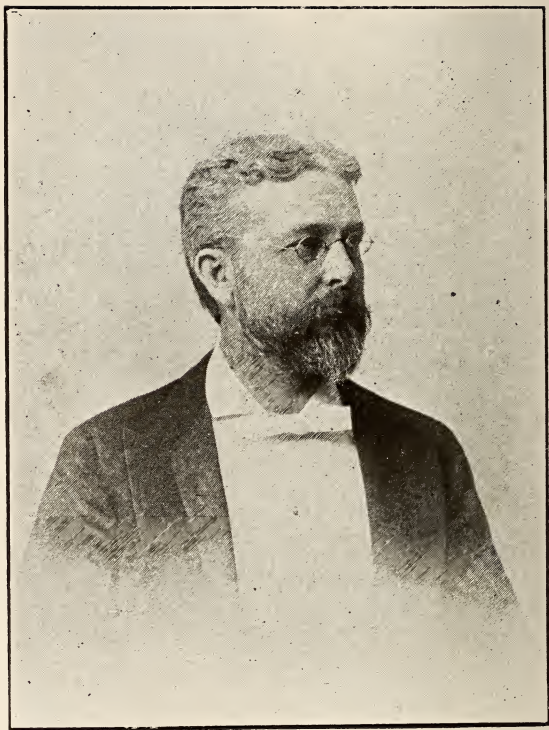
The services were held in the Seventh U. P. Church, and in the Butler Street M. E. Church with special services in Keane's Auditorium, and the Forty-third Street Presbyterian Church. One of the peculiar features of the work was the combination of a Scotch Presbyterian, preaching in a United Presbyterian Church, and a mourner's bench such as would be found in a Methodist Church.

More than two hundred conversions were reported at the end of the first week. Some of the churches of Lawrenceville did not receive large accessions after the meetings, but others were greatly blessed. Seventy were received into the Lutheran Church, and a large number into the Seventh U. P. Church.

Valuable assistance was rendered by the Lawrenceville branch of the Y. M. C. A. A house to house visitation was undertaken, each church being given a section to take care of. In this way thirty thousand tickets and invitations were distributed. On a Sabbath afternoon a thousand men and boys were in Keane's Auditorium to hear Dr. Robertson, and a deep interest was manifested as he spoke of the



REV. DAVID WINTERS, D. D.



PROF. M. C. BAKER

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"Two crosses." Beside the work in Lawrenceville Dr. Robertson was in demand for other services throughout the city, and everywhere he spoke with telling effect.

McKEESPORT.

BY REV. KINLEY McMILLEN.

We did not think that our McKeesport churches could join in the proposed evangelistic movement as it was at first planned, but with the progress of the movement the plans being broadened and modified we determined to unite in it.

Because of this delay we were not able to make the preparation that we should have liked and that would doubtless have made our effort more fruitful. Especially it was our loss that we could not arrange for the prayer-meetings.

Many of our churches had been holding special evangelistic services, others were preparing for them, and so on the whole our people were in a state of readiness. We arranged a series of preparatory meetings for the week preceding the opening of the campaign.

These meetings grew in attendance and interest every night, and when Rev. J. C. Chapman came on Sunday the people were expectant. His first meeting was for men under the direction of the Y. M. C. A. At that meeting there were expressions of a desire on the part of some to come to Christ.

Dr. Chapman held services afternoon and evening for two weeks in the First Presbyterian Church. These meetings were largely attended, especially during the first week, but there were not very many in the congregations who were not already professing Christians.

Mr. Schiverea conducted his meetings with increasing power. He seemed to grow better every night, and preached the gospel plainly, pungently, illustratively, and powerfully. Words of truth and soberness were his message. There were manifest results every night. It was no mistake to have him here. We are exceedingly glad that the providence of God gave him to us.

These meetings reached their climax in the noon meetings on Friday when Dr. Chapman and Mr. Schiverea were assisted by Mr. Biederwolf and his singer Mr. Harry Maxwell. The First M. E. Church was full, and in response to Mr. Biederwolf's appeal many were led to ask for the conversion of dear friends and many manifested a determination to become Christians themselves.

Of those churches and ministers who might reasonably be expected to take part in such a work not one held back; there was a remarkable union of effort for the cause of our Lord Jesus Christ.

SHARPSBURG.

BY REV. T. M. THOMPSON, D. D.

Six churches united in the movement here,

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Baptist, English Lutheran, Methodist Episcopal, United Presbyterian, Methodist Protestant, and Presbyterian. All the pastors of these churches entered into the meeting with enthusiasm. Our communion as pastors was very cordial and harmonious. The meetings were fairly well attended, and there was a good interest. Probably forty persons who signed cards during the meetings have united with the churches. The meetings were characterized by an earnest and expectant feeling. There was little or no emotion exhibited. Rev. Thomas Needham was our evangelist. He preached wholesome doctrines in an earnest and attractive manner. I feel quite safe in saying that the series of meetings was very helpful to our town. God's people were quickened and souls were saved. We are still living under the uplift and inspiration of these special services. We thank God for the meetings. Our churches will all be better by reason of them.

CARNEGIE.

BY REV. CHARLES C. COWGILL

Evangelistic meetings were held for two weeks in Carnegie, beginning February 14th, Rev. James B. Ely, D. D., of Philadelphia, evangelist, assisted by Mr. W. H. Collison as singer. The churches uniting in the movement were Presbyterian, United Presbyterian, Methodist Episcopal, Baptist and Christian. The pastors of these churches all took an earnest interest.

The meetings were largely attended, averaging from six hundred to twelve hundred. They were held in the Carnegie Music Hall of the town, but it was not too large for the congregations. Some of the features of these meetings were, the children's choir of one hundred and fifty voices, the general interest taken by the town in the meetings and the deeper impressions made by all of the services. There was a house to house visitation, and on Saturday, February 27th, it was reported that nearly one hundred cottage prayer meetings were held. One day the schools were closed and a meeting was held for the children. The Spirit of God was poured out abundantly and many grateful hearts sang a new song of praise. The churches were awakened and about one hundred and fifty conversions was the direct result.

HILL TOP.

The preparatory meetings in the Hill Top district were by no means ordinary. Many cottage prayer meetings were held, and conversions were reported at some of them. The week of conference and prayer developed so much interest that even with the local pastors as speakers overflow meetings were held on three evenings, and during the week many souls were brought to Christ. Rev. E. L. Eaton, D. D., of Allegheny City, was assigned as evangelist in this district. He found a people ready to hear the gospel, and the interest was deepened during the week of service. The

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churches were crowded. There was a prayerful spirit in all the meetings, and the fellowship of those united for the good of souls was sweet.

Possibly the deepest interest centered at the Concord Presbyterian Church where the pastors of the district took turns in holding service for a week, this church being some distance from the others. The results there were the stirring of the whole community as never before, and a large accession to the church.

MILLVALE.

So deep was the interest which developed in Millvale that when Evangelist Rev. A. L. Prewett, of Nashville, Tenn., appeared in Pittsburg a week before the evangelistic meetings were to begin, he was assigned to this field and began work. There was every evidence of deep spiritual power at work among the people. The meetings continued under Mr. Prewett's direction for two weeks. Most of the time in the Opera House, where every night large crowds were assembled to hear the gospel. Many were reclaimed from lives of sin, fallen ones were rescued, the churches were strengthened, and a peculiar feature of the work was that it continued under the direction of the pastors for more than a month following these meetings. In the midst of the interest a new Methodist Episcopal Church was dedicated with great encouragements, while all the churches received considerable accessions.

SHADY SIDE.

Shady Side is the home of many prosperous people, with a fringe of less prosperous population. Its large and influential churches united earnestly in the movement. Rev. F. E. Smiley, D. D., who was assigned to this district found a people deeply in earnest and anxious for souls. His mission was for the most part to those who were in prosperous circumstances. Many came in private carriages to hear the sweet gospel message. It may be came poor and went away rich in faith and heirs of eternal life. Dr. Smiley's plain talks on gospel themes attracted many to the services. There was absolutely nothing sensational, nothing to be proclaimed in the head lines of a daily paper, nothing out of the ordinary way of the church of Christ. It was a plain practical gospel to a needy people, and they attended to it. Inquirer's cards were not signed in large numbers. Not many stood up to profess their faith in Christ. There was not much indication of emotion in the meeting, but all were thoughtful, and since the meetings closed large accessions have been realized in some of the churches, the Fourth Presbyterian receiving seventy. There was a spiritual uplift and power that blessed many. "The Lord hath done great things for us whereof we are glad."

WOODS RUN.

BY REV. A. C. DIFFENBACH.

In the Woods Run district, Allegheny, seven

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congregations united in a careful preliminary campaign, beginning Sunday, February seventh. On that day the several ministers exchanged pulpits. In the evening service each pastor in his pulpit took up the movement. On the following evening began the services of prayer under efficient leaders. In all, thirty-six meetings were held in as many homes. On Wednesday evening, February 10, there were two union prayer services, one in the California Avenue Methodist Episcopal Church, and the other in the McClure Avenue Presbyterian Church. All of these services were widely advertised, and the results were fruitful. The attendance aggregated 1,500. This preparation for the campaign proper kindled a glowing, genial fire of unity in congregations.

On the following Sunday Rev. David Winters, D. D., preached in the morning to the congregation of the McClure Avenue Church, and in the evening in the California Avenue Church. Thence forward for two weeks nightly and frequently at other times, he presented the Gospel.

As to results mediate and immediate, there was much to be grateful for. The accessions to the churches due essentially to the work were not large, but in point of arousing the laborers in the several denominations to a sense of their unity in Christ, and of the necessity for more consistent, consecrated, united service, we were richly benefited. Since the awakening there has been better attendance, more abundant

labors, and what is of essential importance, a spirit such as was never manifested in clergy or laity—a sense of the oneness of the mission and message of the ambassador of Christ, without any call for yielding the peculiar and secondary characteristics of the different denominations.

WILMERDING.

BY REV. W. G. STEWART.

Beginning with a week of union prayer meetings, the meetings here were continued for four weeks. For two weeks they were in charge of Rev. W. S. Miller, evangelist of Edgewood Park. There was a good attendance and good interest was manifested throughout the whole time. The visible results of these meetings were not so apparent. Church unity was developed, and a larger number were received into the churches at the following communion than usual. The churches uniting were the United Presbyterian, Methodist Episcopal, Evangelical Lutheran and Presbyterian.

HERRON HILL.

When the revival fires began to burn all around this central hill of the city there was an awakening there also. After repeated, urgent requests, they were granted a central meeting and Rev. Lester G. Leggett, of Plainfield, New Jersey, was assigned to the work. There was a lack of thorough organization, and it may be a little of the denominational spirit

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was not entirely overcome by the spirit that made other meetings successful.

An attempt was made also to carry the meetings from one church to another which interfered with the work of the first week, but during the second week these difficulties vanished to a large extent and meetings of great power were held.

A notable conversion was that of a Jewess. The woman came forward and knelt at the mourner's bench, and the evangelist requested prayer for her. After a little while she arose, her face changed with a new life and confessed her faith in her newly found Redeemer. The musical services were conducted by Professor Jennings.

CORAOPOLIS.

After the meetings in the Shadyside District Rev. F. E. Smiley, D. D., held a two weeks service in Coraopolis. Although fifteen miles from the city the interest had spread, and the churches were heartily united in a meeting that proved to be a notable one of the series.

As in Carnegie, the whole town was stirred by the revival and every church was richly blessed. There was the utmost cordiality among the churches. The merchants closed their places of business to attend the meetings and it was noted that an unusually large number of men confessed Christ. At one meeting Dr. Smiley made an earnest appeal, and neither women nor children responded but quite a num-

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ber of men stood up to declare their decision to live henceforth for Christ. As an index of the good work done, eighty were received into the Presbyterian Church, thirty-six of whom were heads of families. The singing was conducted by Professor McGranahan.

The District was well organized, the committees being composed almost exclusively of laymen.

MANCHESTER.

BY REV. D. F. MCGILL, D. D.

Union Evangelistic Meetings in which the churches of Manchester were united, were conducted by Evangelist Thomas Needham for one week after the close of the great central meetings. These meetings were held in the Sixth United Presbyterian Church, and were attended by an audience that filled the church to overflowing each evening. The meetings were exceedingly profitable in every way. The churches of this part of the city had not been engaged in any union effort for some years, and the effect of this bringing together of the various denominations was very happy.

There were many conversions during the week, and the following weeks as meetings were continued in the various churches. On Sabbath, March 6, the closing day, a meeting for young people was held at 3 P. M., at which one hundred and twenty cards were signed. In the evening two meetings were held, one for men only in the Sixth U. P. Church, and one

for women only in the Union M. E. Church, the former conducted by Evangelist Needham, and the latter by Evangelist A. L. Prewett.

Saved ones were added to each congregation that had part in the Union effort. We are not able to give the number of converts in all the churches. Forty-three were added to the Sixth U. P. Church on profession of their faith in Christ. The testimony of the pastors was that there had never been a time when it was so easy to approach men for conversation in reference to their spiritual welfare. The atmosphere in this community is still one of religious interest and revival. Church services are better attended and pastors are greatly encouraged.

CHAPTER XI

SPECIAL MEETINGS

During the progress of the meetings many special services were conducted which added great interest, and shows the variety of the work undertaken. We can only refer to a few of these.

THE MINISTERIAL UNION.

BY REV. J. H. RALSTON

In a certain sense the great movement began in the Ministerial Union, and somewhat formally ended there. At the meeting on October 12th, it received its first impulse, in the address of Rev. C. L. Thurgood, on "Melbourne's Marvelous Simultaneous Movement." The next meeting of the union, January 11th, gave it another impulse in the address of Dr. Calhoun which moved every heart and struck the key note for the serious work of the two months which followed. It was a thoughtful exhortation to the great work of saving souls of whom there are so many thousands all needing the redemption of Jesus. He was followed by a number of ministers who spoke on various topics, all having a tendency to deepen interest, and awaken

the desire for a widespread blessing. This meeting was continued through the whole day, morning and afternoon, and marks one of the most impressive days in the religious history of the Pittsburg ministry.

The meeting of April 11th was in the form of an "Echo Meeting," under the direction of the President, Rev. John Weidley, D. D. In this meeting representatives of seven different denominations spoke upon various topics suggested by the revival services which were at that time coming to a close. Thus while the union had no official connection with the movement, during the entire time of the evangelistic activity it made the objects of its own organization subordinate to the paramount demands of evangelism. All the denominations taking an active part in the Union in its ordinary work took a hearty part in the simultaneous movement.

THE GERMAN CHURCHES.

Immediately following the meetings held by Dr. Walton, there was a union meeting of two weeks held by the four German churches of the South Side that had gone into the movement. The services were held in the First German Baptist Church on 19th street, Rev. H. C. Gleiss, pastor. The evangelist was Rev. H. Von Berg, of Cleveland, who spoke with earnestness and power in the language of the people. The meetings were very helpful, and quite a number of souls professed conversion.

DR. JAMES M. GRAY.

A special feature of the meetings was the series of Bible studies conducted by Dr. James M. Gray. These meetings were held in the Sixth United Presbyterian Church of East Liberty in the morning for one week, and in the North Avenue Methodist Episcopal Church, Allegheny, for two weeks, and for one week in the down town district. As a Bible expositor Dr. Gray has no superior in the land, and his earnest addresses made a deep impression. It is said that in one meeting eighteen hundred women were in attendance. Speaking of these meetings Dr. R. M. Russell says, "There can be no disastrous reaction, as everything was conducted on a sane and truly spiritual basis. The heart being reached through the head, the main object being to have each soul face personal responsibilities before God. Dr. Gray's work will be memorable in the history of this movement."

THE BOOK OF BOOKS.

BY REV. GEO. W. MONTGOMERY

Monday, Feb. 29, will not soon be forgotten in religious circles in Allegheny county. Possibly the most notable event of that day of great events was the gathering of people in the Second Presbyterian Church to hear the address of Dr. L. W. Munhall, on the "Book of Books." The church was crowded to its utmost capacity long before the time to begin. A remarkable

thing about it was the character of the audience, being fully three-fourths men.

When the speaker got into his "swing" the hearer forgot his note book, and was swept along in the current of the most powerful stream of eloquence, scholarship, logic and loyalty to the Word of God unmutilated that ever swept over a Pittsburg audience.

For an hour and a half the speaker held that great audience under a spell. Truly our "hearts burred within us as he opened to us the Scriptures." One after another the criticisms, ancient and modern, that have been urged against the authenticity and the authority of the Bible crumbled into ashes as the mighty preacher applied the torch of Truth. As he led us through some of the darkest and most mysterious passages of Scripture record we could not but feel as Jacob felt at Bethel, "Surely God is in this place."

If anyone was there that day who did not believe the Bible to be the very Word of God, "the only infallible rule of faith and practice" he did not have the courage to assert his convictions. The writer sat where he could see all parts of the house, and when, at the close of the address, Dr. Munhall called upon all who believed the Bible to be the Word of God to stand up, not one person remained seated. It was a great address; it was a great subject; it was a great privilege to be there; it will be a great blessing to Pittsburg.

THE COLORED CHURCHES.

BY REV. M. B. LENIER.

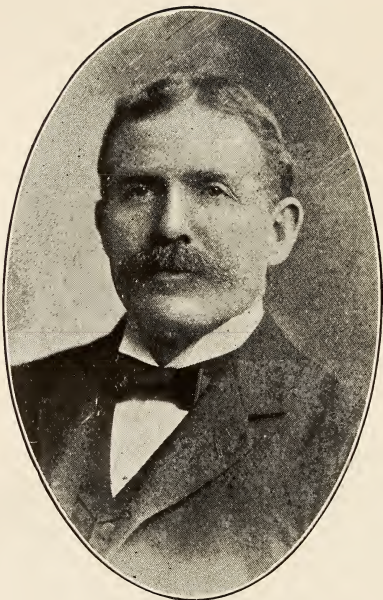
The Christian element among the colored people took up the sword of the Spirit and waged war on the forces of darkness. Churches individually and in groups preached the gospel to the masses, and many were converted. As an illustration of how work was carried on in groups:—Four churches in the Hill district of Pittsburg of different denominations united for four weeks of service. The pastors of the above-named churches preached alternately and directed the singing. We had a choir from the constituency of these four churches. A collection was taken at each service out of which books were bought suitable for the occasion. The organist was paid and incidental expenses were met. The interest grew from the first night at which men gave themselves to God. The sermons were full of the gospel. Jesus was the center of attraction, and as he was lifted up he drew men to him. As a result of the effort we had sixty dollars after all obligations were met, and one hundred and forty souls converted to Jesus Christ united with the different churches, and the people of God were greatly encouraged and edified.

IN THE FACTORIES.

Under the auspices of the Y. W. C. A. meetings were held in several factories where a large number of girls are employed. These meetings were held at the noon hour in the lunch rooms



REV. FRANCIS E. SMILEY, D. D.



MR. HUGH McGRANAHAN

of the factories. It would seem a difficult place to make an impression, yet the most encouraging reports came from many of these meetings. In one meeting conducted by Rev. Thomas Needham in the Armstrong Cork Factory where there were nearly six hundred present, it is said that fully two hundred arose and indicated their desire to confess Christ and live for him. These meetings are conducted regularly by the Y. W. C. A. as a promising feature of its work in the city.

THE BOYS.

The following notice which we reproduce here is one of the interesting bits of advertising which made it necessary to open the Carnegie Music Hall to accomodate the boys.

"FIVE KINGS IN A CAVE."

"Theme of Dr. J. Wilbur Chapman's address at his service for boys, aged from 10 to 20 years, in Allegheny M. P. Church, near Carnegie Hall, Dr. S. K. Spahr, pastor.

If there are too many for the church, the meeting will be held in the Allegheny Carnegie Hall. Hour of service, 3.45 Sabbath afternoon. February 28th.

Pastor, try to send a large delegation of boys."

The auditorium was crowded to the doors and through the entire service which continued for fully two hours the boys did not lack attention or interest in the remarks of the speaker. Dr. Chapman did not preach. He talked to the boys in language easily comprehended by the youngest and created a deep impression upon the assemblage. At the conclusion of his remarks Dr. Chapman called upon

several ministers who had seats on the platform to address the boys and tell them how they might become Christians. He then invited them to signify their desire to become Christians by coming down the aisle and taking him by the hand. At once more than half the audience was upon their feet and attempting to make way forward to the speaker. This was one of the great meetings of that great day in the history of the evangelistic movement.

THE WHITE LIFE.

We reproduce announcement of another interesting meeting which was held. Every man who was present at this meeting in the Alvin Theatre when Mr. Biederwolf spoke on "The White Life," will be glad to see a *facsimile* of the card that secured him admission to that meeting, and not a few will thank God for the work of his Spirit upon their hearts while there.

FOR MEN ONLY At the ALVIN THEATRE SUNDAY, FEBRUARY 21	3.00 P.M. Doors Open 2.30 P.M. LARGE CHORUS OF MEN	Famous Chicago Glee Club Will Sing Zither Solo by Prof. Bonnell ADMISSION BY THIS TICKET	<p style="text-align: center;">Admit Two Men to Hear</p> <hr/> <p style="text-align: center;">BIEDERWOLF</p> <p style="text-align: center;">The Noted Evangelist</p> <p style="text-align: center;">WILL SPEAK TO MEN ONLY</p> <hr/> <p style="text-align: center;">ON</p> <p style="text-align: center;">"THE WHITE LIFE"</p> <hr/> <p style="text-align: center;">PROF. HARRY MAXWELL, the Celebrated High Tenor, will sing "THE HOLY CITY."</p> <hr/> <p style="text-align: center;">This address has been delivered to thousands of people the world over. You cannot afford to miss this great meeting.</p>
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THE FOREIGNERS.

BY REV. VACLAV LOSA

An interesting work was done among the various Slavonic people, under the direction of Mr. Gleiss, the secretary. The mission workers among the Poles, Bohemians, Slavs, the Croations, Servians and Russians took part. They were not intended for the people in general, but for the workers and it brought together clerical and lay workers of various denominations to hold "Workers' meetings." These meetings were held twice a day for a week, in the Fourth Avenue Baptist Church under the leadership of Rev. Vaclav Kralicek. They were successful from the start, and the interest and enthusiasm grew every day.

It was expected that Mr. Kralicek would be followed by Rev. William Siller, of Hopkins, Minnesota, a young man full of faith, and of the Holy Ghost, but here the Providence of God changed our plans. Our Brother Siller was called to his heavenly home after a short but eminently successful career. Thus this work was stopped, but all the workers returned to their hard work with renewed strength and hope; full of enthusiasm, thanking God for the simultaneous movement, and the spiritual feast in which they had participated during their week of meetings. There were about thirty of these foreign workers interested in this movement.

CHAPTER XII

BACK IN THE CHURCHES

It was a part of the original plan to continue the work in churches after the Central Meetings had closed, and to a large extent this plan was carried out, and had so greatly blessed the people that in a number of cases Union services were continued so that the early days of March witnessed the extension and enlargement of the work. There were at that time more meetings than ever, although a number of Central Meetings were closed. However, where Union Meetings were held it was generally in smaller groups of churches and sometimes by churches of the same denomination uniting. These Union services were held in Crafton, Sheraden, Avalon, Soho, and the South Side German churches. In Allegheny twelve United Presbyterian Churches united in an Evangelistic Campaign to continue for a week or more to gather in those influenced by the great movement. The services were conducted by Rev. T. C. McKelvey, D. D., pastor of one of the churches, but known throughout the country as an efficient Evangelist. A choir composed of singers of different churches furnished special music. A

male quartette also rendered assistance. Arrangements were made for overflow meetings, and though only a denominational meeting, it took on all the proportions of the great Central Meetings.

But for the most part every individual church continued the services alone. It is impossible to determine how many churches were holding services at this time, but it is safe to venture that there were hundreds with pastors in their pulpits or with neighboring pastors assisting or in a few cases Evangelists aiding in the work. Those early days in March found more people attentive to the Gospel, more messages and more messengers, and it may be more of God's power manifested than at any other time in the history of the movement. After the earnest eloquence of the experienced Evangelists, we might have expected a decline in the interest, now that the work was to be continued along ordinary lines, but we do not believe that this was the case. The dependance of God's people had been upon the Spirit of God, upon prayer, and the use of His Sacred Word, and not upon the presence of a few earnest and godly men.

In the opening lecture of the campaign it was said: "The weakness of similar movements in the past has been partly in a failure to concentrate the strength of the united movement upon the local church. We are fully persuaded that it should begin there and end there." It had begun by kindling the altar fires in the

homes of the people and in little groups of praying Christians in the cottage meetings, and continued in the conferences. It had extended to the great meetings with all their power, and now it is returned to the local church with renewed energy. In the meetings now held in local churches there is no longer the restraint felt by some in union efforts. In the United Presbyterian Churches the good old psalms are sung with new zeal. In the Methodist Churches the mourner's bench is established, while "hallelujahs," and "amens" are uttered by multitudes upon their knees. In other places personal workers approach the unsaved in the congregations during the singing of spirited songs. While others followed the general method of the campaign, in the inquiry room, the decision card, or in the earnest appeal from the pulpit.

In some of these meetings, the object was to gather results of meetings previously held, but in a large number of them it was to reach out after those still untouched. An awakened church cannot be satisfied while an unsaved soul is near. These praying people, pleading for God's blessing and seeking His help were deeply in earnest in seeking after immortal souls. Many were "instant in season and out of season" to persuade others to come to Christ. No sermon was preached that was not Evangelistic. Every pastor was an Evangelist and "Christ crucified" was held up before the multitudes as never before. Sinners were called

to repentance; inquirers were pointed to Christ; praying ones were encouraged and wherever a word might be spoken to help another it was cheerfully given. The churches had taken on new life. They saw before them a new mission. They had prayed for showers of blessing and their prayers had been answered. I believe it is true concerning this great awakening that it was not "*worked up*" or "*stirred up*," but that it was "*brought down*" by *earnest prayer* and *wrestling* at the Throne of Grace.

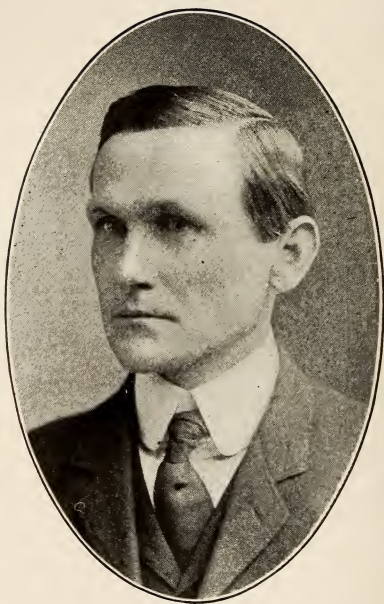
If ever there were happy pastors and cheerful people in the churches of Pittsburg, it was at this time. The Lord's hand had been upon His people, and they had been made to sing for joy. The times of discouragement and anxiety—the sowing time—had passed, the harvest—the reaping time—had come, and they went forth to the joy of the harvest. How many discouraged pastors returned to their work in these days with new vigor and new hope, we do not know. But of some we have heard who were discouraged, and with patience exhausted were planning to look for new fields of labor. They now returned in this harvest time to gather the fruits of their toil, and to rejoice with the people that had seemed to be tired of their ministry.

The same was true on the part of the people. There was a deeper affection for the Church, and its ordinances, and for the pastors, too. Some who had been

long away from their church home, neglectful of duty and careless of their obligations, now settled back into proper lines of work, became a blessing to others, and blessed themselves.

The increased attendance of church members at the regular services of the church was a notable feature of the campaign. Now that the churches were settling back to the ordinary routine of church life, and to the ordinary methods of Evangelism it was evident that new interest had been awakened and multitudes were filled with joyful zeal for the Master whose cause they had neglected so long. The *Long Meter Doxology* was too short for a closing song of praise in many of these services, and often it was sung over and over again, expressing the praise of those who were glad when they were called upon to "go into the house of the Lord."

In some churches the gathering of results was begun immediately, and with most gratifying effect. The East Liberty District was organized quickly to secure the harvest of the seed sown by Evangelist Munhall. In some churches special services were continued with an idea of reaching others, but in the East Liberty Presbyterian, and Sixth United Presbyterian Churches, Communion services were held. It was one of the very encouraging things in the whole field that these two large churches had such large additions. In speaking of the condition in East Liberty, Dr. Sneed said that



REV. AUSTIN L. PREWETT

almost daily he found new inquirers after the way of life, some of whom came to meet him at his study or sent for him or other workers in the church that they might talk and pray with them, and help them to find the Saviour. Throughout the East End District the Spirit of God was at work in many homes. The pastors were busy helping the penitent and church officers were made glad in being called upon frequently to receive new members into their churches.

In several churches of Wilkinsburg where no central meeting had been held, meetings were conducted with encouraging results. In Homestead, where no central meeting had been held, churches were opened and services which from the first showed deep interest, were conducted. Evangelist E. F. Walker went to Finleyville, just across the line in Washington county, where a number of churches of various denominations were united, and preached during two weeks, though the churches were in country places and weather conditions were not at all agreeable, Mr. Walker, besides holding nightly services in Finleyville, visited consecutively three or four country churches in the mornings and afternoons until the whole community was alive with Gospel fire. Most of these churches are in Allegheny county, and, of course, were effected by the general movement.

Although the interest now centered in local churches, we never heard any intimation of rivalry among neighbors in gathering results.

The utmost good feeling prevailed. All were willing to see sister churches grow, and were only anxious to take care of those who might turn their faces toward their own particular church. I believe that one of the very greatest and best effects of this union movement was in what was accomplished in breaking down denominational prejudice and church rivalry. It is now a thing of the past wherever this revival took root.

A spirit of co-operation and cordial fellowship prevailed, that is truly Christ-like. As against this feeling which I have observed as widespread in the movement, I may mention this incident. A minister in one district who, because of an unfriendly feeling toward another, did not unite in the services, expressed himself near the end of the campaign as having had no visible encouragement or help from the meetings, and further spoke most discouragingly of the condition of his church, implying in his remarks that it might be necessary for him to find another field of labor. I believe that if this brother had entered heartily into the general movement his own soul would have been richly blessed, and his usefulness in the community prolonged.

During the central meetings local church organizations were lost sight of, but now that pastors were dealing with people of their own fields the local church organization became a power in the work. The Sabbath Schools and Christian Endeavor Societies, the Epworth Leagues, and Baptist Young Peoples Unions,

and other denominational organizations made their influence felt. Especially was this true in the Sabbath Schools. It was a part of the original idea to have decision days in the Sabbath School. It had come now to the time when this could be undertaken, and it was done with wonderful effect. Whole classes of the youth of the churches stood for Christ or signed decision cards. In Christ M. E. Church, Shady-side, a special *decision day* service was conducted by the efficient Superintendent of the Sabbath School. In Concord Presbyterian Church more than fifty young people stood for Christ or signed decision cards, and nearly half of them have since confessed their faith in Christ. The South Side Presbyterian Church realized a similar awakening with probably fifty from the Sabbath School turning to Christ.

The wise pastor was now in great demand. He knew the hearts and needs of many, and it was easy to approach them. The Young People's Societies were at work, and many other young people were led by loving hands to a place among God's people. In one church a little girl impressed by the message of Divine grace, brought her mother, and she gave her heart to Christ. In another a mother told how she had been brought to the church by her son who was a member of the Sabbath School and of the Young People's Society. It would be impossible to enumerate the cases where the prophet's promise was fulfilled, "a little child

shall lead them." The machinery of local churches was immediately set to work to shelter and encourage the new converts. Lookout committees and social committees were on the alert and each one filled with the Master's love became the swift messenger to help another. New faces were seen in all the churches. The congregations were larger now, the interest deeper, and everything indicated that churches had taken on new life because of the recent awakening.

Whatever may be said of union movements—and we certainly may speak in greatest praise of the Union Movement of Pittsburg—it must be said here that the enduring work, the work that tells in building up Christian character, in sheltering the weak, in feeding the lambs of the flock, and in lengthening the cords of Zion and strengthening her stakes," must be in the individual church organization. In other words a union effort which does not have a denominational organization back of it must fail. So as in the beginning of this great work, the individual church was enlisted; in the end the individual church was the center of its power. Surely every heart would join in singing:

I love Thy church, O God,
Her walls before Thee stand;
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Sure as Thy truth shall last,
To Zion shall be given,
The brightest glories earth can yield,
And brighter bliss of Heaven.

CHAPTER XIII

THE FEAST OF THE INGATHERING

What are the results? Did it pay? Have the churches of Allegheny county realized a suitable return for the expenditure of time and money? We ourselves ought to ask these questions. Business men will look at this from a business standpoint. The critic and the doubter who stood aloof while the work went on will now disparage the whole movement, if he can minimize the immediate results. The only thing that will satisfy some is a column of figures. They demand to see the church rolls where the ink is new, and would, if possible, trace to other sources the recent ingathering.

Of course, we have to meet all this, but I do not believe we can or should attempt to present in a statistical column the results of the meetings. There are some things that cannot be reduced to an arithmetical problem. There are influences that cannot be estimated in dollars. There is a power for which we have no standard of measurement. He who came unto the world to save sinners said, "What shall a man give in exchange for his life?" If *one* immortal life was saved, it was time and money well spent.

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We would reduce the cost of saving souls if we could. Yet we dare not place the \$17,000.00 spent in this movement in the balances against one immortal soul, and if by reason of the earnest efforts made, and in answer to the prayers of many Christians, there be some who rejoice in the new life in Christ, then who dares to criticise or say it was not worth the while. But it was a "feast of ingathering," a great and goodly harvest. Not one or two, but many immortal souls are singing a new song of praise, while their feet stand upon the Rock.

It is to be expected that under the impression of a great meeting, and the persuasive power of an earnest evangelist, many will respond by the up-lifted hand or by signing the *inquirer's card* who will not unite with a church. The first figures will therefore naturally be larger than those shown later on the church rolls.

All through the month of March, and on into April the feast of ingathering continued. Pastors had something to work upon, and were busy. The inquirer's cards that bore the signatures of those who confessed Christ during the February meetings were now in their hands. It was known that thousands were interested, and pastors were ready to offer help. It was reliably reported that on February twenty-first, twenty-three hundred had confessed Christ, and that in the three weeks 5,000 had given some indication of an interest in Christ as their personal Saviour, and it is estimated that at

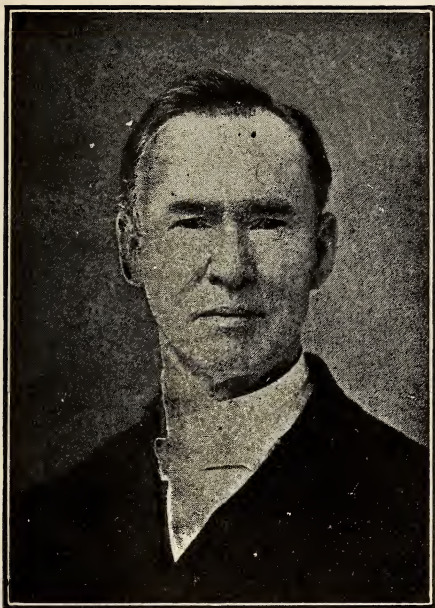
least 10,000 persons raised their hands or gave some sign of interest in their eternal welfare.

Word came from almost every meeting, not only of the conversion of many, but of professing Christians who had resolved to put away a worldly life, and live henceforth for the glory of God, and the salvation of precious souls for whom Christ died. This was the grand opportunity opened before the church and gladly they began the feast of ingathering.

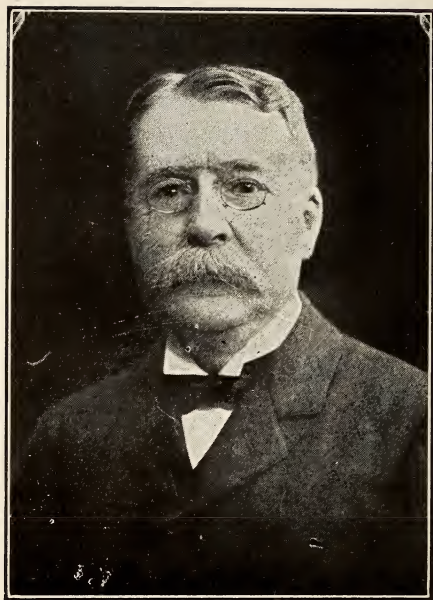
March 28th gives the first figures obtainable of the accessions to churches. The *Pittsburg Times* of the next day under the title "Rich Harvest Gathered by the Church," gives the following statistical table which may be counted as the first fruits of the great ingathering:

	Members Admitted.	By Profession of Faith.
Homewood Presbyterian.....	110	91
Sixth U. P., East End.....	91	67
East Liberty Presbyterian....	84	63
Grace Reformed, Pittsburg..	41	23
Concord Presbyterian	39	29
North Presbyterian, Ally....	25	17
Union Baptist, South Side..	3	3
Seventh U. P., Pittsburg....	25	18
Sheraden Presbyterian	6	6
Total	439	317

It will be observed that this list is not made up of a few churches, all of which had large accessions. No doubt if the statistics of that day had all been gathered it would have indicated 1,000 accessions. The next Sab-



REV. THOS. J. LEAK, D D.



MR. WM. C. LILLEY

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bath was fully as large. I believe it was larger, and probably every Sabbath of April would show ingatherings equally encouraging.

These ingatherings were attended by many interesting incidents. In one church an old man with his daughter and granddaughter stood together. Three generations confessing Christ. This old man had previously signed a decision card, and when asked by the evangelist "When did you give your heart to Christ?" replied, "Here, to-night."

A man of forty-five came to confess Christ, and told of an early love for the Master, and then said: "For twenty years I have been fighting against this thing but it is settled now." In another church where about eighty were received, there were many men. The evangelist who conducted the service in that place said that one evening when he made his appeal, he looked over the church, and not a woman or child was standing, but all over the room were men of various ages standing up to declare their decision for Christ.

In the Sixth United Presbyterian Church an interesting feature was the large number of men among the sixty-seven who joined on confession of their faith. In Grace Reformed Church among those received was a man fifty-nine years of age.

In the East Liberty Presbyterian Church thirty-eight men were among those received on March 28th. In the English Lutheran Church in Lawrenceville seventy

were confirmed at the Easter Communion. Twenty-one of these from the class of Catechumens had been carefully instructed by the pastor, while the remaining forty-nine were the result of the Evangelistic campaign carried on so successfully there by Dr. Robertson.

In the Southside Presbyterian Church, after nine years of toil and discouragement, Rev. S. A. Hunter, LL. D., had resigned his charge, feeling that his work was done. His ministry was to close early in April. The first Sabbath of April was their communion day, when eighty-four members were received into the church. Though left vacant the church has taken on new life and the pastor who just resigned has seen the gracious fruitage of his toilsome sowing.

In another church a young husband confessed Christ, and an opportunity being given for testimony, his earnest Christian wife arose with face all aglow and said, "This is one of the happiest days of my life; my prayers have been answered." A whole volume the size of this would not contain the record of similar incidents. Almost every pastor would report such features of the service.

Another fruitful source of strength to the churches was the reclaiming of those who had long been indifferent. Indeed, it may be said that many professing Christians were converted in these meetings. This was mentioned by more than one of the pastors. It was the experience of many that previous to this move-

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ment it required a "membership of 400 to make a congregation of 100." But now pews that had been long vacant were regularly filled, and not a few who had grown utterly worldly were known to cry out as sinners in finding their way back to God.

The churches have received a new impulse. They will not soon return to the spiritual condition of two years ago. There has been a great ingathering from the world. There has been a quickening of spiritual life. There has been a deepening of Christian experience. There has been a return to the study of God's word. Harvest is not yet passed and summer is not yet ended. The sickle is still in the hand of the reaper, the joy of reaping time is still with his people, and we shall yet praise Him who has been our help. "The Lord hath done great things for us whereof we are glad." "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

CHAPTER XIV

A CLOUD OF WITNESSES

"O taste and see that the Lord is good!" The real value of a thing is known by those who have tried it. Surely these are the best witnesses and their testimony should be received. They are not adventurers; they are not sensationalists. They are men who know their own hearts and are not carried away by superficial experiences. These men of God give the best proof of the genuineness and power of this movement.

On Monday, March 14th, there was a meeting of the Central Evangelistic Committee at which Dr. Calhoun presided, and, in the course of the exercise he called upon those present to give a word of testimony concerning the meetings that were then closing. We can only give here a few of the many expressions that were made.

Rev. H. C. Gleiss said: "A young man of our church, a traveling salesman, says that a great change has come in the conversation of traveling men. Within the last month he says as far out as Johnstown, where he goes, these men speak of the wonderful effects of the meetings. The

very atmosphere has been changed and transformed."

Rev. Eli Miller said: "The results of the meetings have been to me personally beneficial. As to my congregation I am satisfied. Blessings have come to us and our spiritual life has been quickened."

Rev. Dr. S. K. Spahr said: "I have been in movements in Cincinnati and St. Louis, but never in one so well planned and carried forward, and with such blessed results as the movement here. I am very happy that I had a small share in this great work."

Rev. C. L. Thurgood said: "Coming from Melbourne, where all the Methodists are united and where all the Presbyterians are united, and where Methodists and Presbyterians are looking for union with each other, it seems to me that this union movement here is a prophecy of the day when all lovers of the Lord will unite to save the world. The Roman Catholics have said to us, 'You are divided.' When the day comes when all shall be of one faith, one Lord, one Baptism, and one God and Father of all, it will not be long until the world is taken for Christ."

Rev. George W. Taft said: "I have been back from Japan for seven years. For five and a half years I have gone over this country working for the missionary cause, and never in all that time were people so ready and willing to approach others on the concerns of God. People are ready to hear of Jesus Christ.

Everywhere they want that one question. Such a time has not been before."

Rev. Dr. J. H. Pugh, D. D., said: "There has not been anything so beautiful as this, and so far-reaching. Not only have we felt it, but our churches have felt it, and the community has felt it. I really think the work has just begun."

Dr. L. E. Eaton said. "It is a great thing to gather five or six thousand souls. It is also a great thing to have such a splendid organization, and likely to be extended to other places."

Rev. Dr. W. G. Partridge, in a letter dated March 11th, writes, concerning the Downtown meetings: "I saw nothing to criticise in these meetings, but everything to thank God for. The preaching of Rev. W. E. Biederwolf was wise, tender, forceful and convincing. The meetings were remarkable, and over 700 accepted Christ as their personal Saviour. In this union movement there was remarkable Christian fellowship and love. It is an object lesson to the world to see 400 churches of fifteen denominations working together in harmony and with true Christly zeal for the redemption of a city. I believe that this movement will draw the denominations together in a true spirit of co-operation to a greater degree than anything that has happened in Pittsburg in its history. I believe that Allegheny County to-day presents one of the ripest fields for Evangelism in the world. We have now taken

a mighty forward movement that should result in bringing tens of thousands to loving obedience to the reigning and conquering Christ."

Dr. F. W. Sneed said: "This is the most successful revival meeting, both in extent and fruitage, I have known to be held in a large city. Just when a large portion of the church was surrendering to the popular cry that a revival was no longer possible, in our cities this movement seems sent of God to rescue the faith of many. The campaign must be kept up. I have no general plan, but for the present I think meetings in the individual churches will bring best results. Keep the people working and praying. That is a revival."

Rev. I. A. Barnes said: "It seems to me to be worth a whole lifetime to have participated in this movement. Homes have been made over, hearts have been opened to receive the message of God."

Mr. Wm. C. Lilley, who was Chairman of the Finance Committee and its Treasurer, in a public address summed up the results as follows:

"The results? What are they? Well, first of all I believe the strength of the movement found its best expression in the quickening of the churches' life. It is a perfectly safe thing to say that never in our history has the church been so stirred.

"Second. The development of the spirit of unity. The spectacle of 17 denominations and fully 500 ministers united and co-operating, is

one of the marvels of our time and cannot but tell in days to come on the life of the church.

"Third. We have demonstrated that the people will go to church, and that, too, in a downtown district."

"Fourth. We have anew proven the value of personal work; it was an element of great power in our meetings.

"Fifth. More than 5,000 souls have said by an open confession, by actual connections with the Church of Christ, 'As for me, I will serve the Lord.'

"Sixth. We have proven conclusively that when Christian people are in earnest, and mean business, Christian men and non-Christian men alike are ready to furnish the means to carry it on.

The *Church Economist* for April, in giving an extended account of the movement, says:

"We shall not be misunderstood as making money ratios of first importance when we say that 5,000 accessions at an aggregate cost of \$15,000, or \$3 per new member, is a good investment, in view of the fact that the average contribution to church expenses per member is \$12 a year.

"A movement of this sort may always expect criticism and lack of sympathy on the part of some who have at heart the object it seeks. The very magnitude of the Pittsburg campaign stopped the mouths of most critics.

"Upon the whole, the Pittsburg Revival of 1904 was conspicuous for wide scope of inter

denominational union, for deliberate and exact organization, for thorough management on both the spiritual and material sides, for large results and far-reaching and important consequences. Already we hear of similar movements proposed in two leading cities, to be based on the same lines, and organized, to some extent, by men identified with the Pittsburg plan. Thus, in spite of Ingersoll's famous *mot*, health is catching no less than disease."

Probably the best summary of the movement that has yet been presented appeared recently in the *Watchman*. It was written by Rev. G. W. Taft, who was a member of the Central Committee. We are glad to give a portion of this summary here. It will be observed that he writes from the standpoint of a Baptist:

"Psalm singing United Presbyterians, immersion emphasizing Disciples, liberal Congregationalists, conservative Reformed, dignified Presbyterians, emotional Methodists, German Lutherans, Scotch Covenanters; these were the co-workers of the stalwart Baptists. While the larger number of meetings were for English speaking people, still Germans, Welsh, Slavs, Poles and other foreigners heard the gospel preached in the tongue wherein they were born. The work has all been 'of one accord, of one mind.'"

"The old gospel has been preached with power. It has been Bible preaching, that men

are sinners, without hope and lost. Jesus Christ is the world's only hope. His blood only cleanses from sin. Jesus Christ, Son of God, crucified, risen, ascended, glorified, living, is still the theme of themes. The gospel trumpet in Pittsburg gave forth no uncertain sound. The old gospel is still the greatest sound.

"In most of the meetings there was little if any physical excitement. Men were brought face to face with God. Conscience and reason were appealed to rather than emotion, and quietly and decidedly men were asked to yield to the Spirit's pleading. Tears came sometimes to the eyes of sinners because of their sins, to Christians because of their shortcomings, but weeping was rare.

"There were occasional peeps from the anti-revival critic. Occasionally he would break forth in a sermon and warn his brethren of the ephemeral nature of converts who confess during a revival movement. But the general impression of those who did not take part in the movement was well expressed by a prominent Episcopal rector who said, 'The movement is too large for criticism.'

"As to conversions, this is the hardest question of all to answer and the most important in one way. Numerically there are at present more than six thousand who, upon confession of their faith in Jesus Christ as their personal Saviour, will unite with the churches which

have taken part in this movement. The end is not yet. In many churches the work has just begun. God's census alone will have the complete record. The movement was born of Him. He has guided and sustained it. He is continuing with it. To Him be all the glory."

CHAPTER XV

THE MOVEMENT MOVES ON

There is such a thing as momentum—spiritual momentum. When the course is downward it is terrific; when upward it does not immediately spend its force. The Prophet said, "The mountain of the Lord's House should be established on the *tops* of the mountains, and all nations should flow unto it." God reverses the order of nature in grace, and gives to His church an *upward momentum*. It could not be that a formal announcement would close the campaign. The churches might close, and the evangelists depart, but the work would go right on. We do not know how many forms it took, but it seemed as if every moral force had received a new impulse.

Never did the liquor traffic receive such a stunning blow in this county as in the April license court. God had moved His people to remonstrate, a united organization made this work easier. Then He whispered a new thought into the ear of the Judges on the bench, and with a courage that was indeed heroic, they administered the law without partiality. By their action the vio-

lators of law were punished. Some flagrant violators were refused license entirely. Others paid the penalty by the closing of their places of business for periods ranging from ten to sixty days. Notable among these was the closing for fifteen days of all the licensed places of the Pittsburg Brewing Company as a penalty for alleged violation in the past year. New applicants for license were nearly all refused, and quite a number withdrew their applications without a hearing. True it is that the "Wicked flee when no man pursueth, but he will run faster when somebody is after him." Never were Christian people so bold in remonstrating against the saloon, and never with such good results. Praise the Lord for this.

The traction parks that for two years had been a menace to the Sabbath, and unbearable nuisance in the communities where they were located begin to feel the pressure of an opposing moral force. The ministerial associations have recently taken action having in view a united effort to suppress the evils connected with these Sabbath resorts. It is too soon yet to predict the result, but we have every reason to believe that God's people will, under His guidance, win a glorious victory here also. Not that we expect to suppress all forms of vice, or to protect the whole community from temptation and sin, but that we do expect that earnest prayerful efforts of God's people will be the means of establishing righteousness and breaking down sin's oppressing hand.

Union was in the air, and on March 14th the General Committee adopted the following:

"In view of the blessing of God upon the Simultaneous Movement in Allegheny County, of the unity of spirit on the part of the brethren and churches participating, of the quickening of believers and the salvation of thousands, the General Committee, representing fifteen denominations and 500 or more churches, respectfully requests the various Ministerial Associations for authority to at once organize for a summer Evangelistic Campaign, for tent, open air and street preaching, and bringing the gospel of salvation to the attention of the unsaved multitudes in our midst."

This was immediately transmitted to the Ministerial Associations, and after due consideration approved by the Presbyterian, United Presbyterian, Christian, Cumberland Presbyterian, Baptist, Methodist Episcopal, Reformed, Methodist Protestant, Church of God, and possibly one or two others. Thus these denominations are again united in a great work, and are just formulating a plan for summer work, which, we trust, will be an effective way of following up the campaign of the winter.

These are the local activities that have received impulse from the union movement, but it has extended beyond our own bounds. Two great cities have already organized along similar lines, and many others are seeking light upon the "Pittsburg plan."

"Pittsburg has lighted a candle and put it on a candlestick." One of the best ways to promote a revival is to tell about another revival.

CHAPTER XVI

FIGURES AND FACTS

About 350 churches took part in the Evangelistic Movement. Of the forty-two districts into which the county was divided there were only eight in which no church took part. Seventeen evangelists were employed and eight others assisted in the work. There were nineteen central meetings held, and ten other union meetings which were indirectly connected with the movement. It may be that the lists we give herewith are not correct in every particular. It would be difficult to make them so. We append them here believing they will be of interest to many readers of this history. We also give the names of evangelists and other items of interest.

DISTRICT No. 1—DOWNTOWN

Seventeen Churches

Fourth Avenue Baptist.

Welsh Church.

First Welsh Congregational.

Zion Evangelical Association.

Smithfield Methodist Episcopal.

Second Presbyterian.

First Presbyterian.

Eighth Street Reformed Presbyterian.

Third United Presbyterian.

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DISTRICT No. 2—HILL AND SOHO.

Seventeen Churches

Fifth Avenue Baptist.
Central Christian.
St. John's Lutheran.
Fifth Avenue Methodist Episcopal.
Second Methodist Protestant.
Central Chapel Presbyterian.
Eighth United Presbyterian.
Bethel African Methodist Episcopal.
Warren African Methodist Episcopal.
John Wesley Zion African Methodist Episcopal.
Ebenezer African Baptist.
Grace Memorial Presbyterian.

DISTRICT NO. 3—HERRON HILL

Twelve Churches

Wylie Avenue Baptist.
Herron Hill Christian.
Herron Hill Mission, Methodist Episcopal.
Centenary Methodist Episcopal.
Herron Avenue Presbyterian.
Good Will Mission, United Presbyterian.
Wylie Avenue United Presbyterian.
Thirty-Third Street United Presbyterian.

DISTRICT No. 4—OAKLAND AND BELLEFIELD

Nine Churches

Oakland Baptist.
Oakland Methodist Episcopal.
Oakland Presbyterian.
Bellefield Presbyterian.
First United Presbyterian.
Grace Reformed.

DISTRICT No 5—HAZELWOOD

Nine Churches

None of these churches took any part in the Evangelistic Movement.

DISTRICT No. 6—LAWRENCEVILLE

Twenty-six Churches

Lawrenceville Baptist.
Salem Evangelical Association.
Mount Zion English Lutheran.
Morningside Methodist Episcopal.
Trinity Methodist Episcopal.
McCandless Avenue Methodist Episcopal.
Denney Methodist Episcopal.
Butler Street Methodist Episcopal.
Second German Methodist Episcopal.
McCandless Presbyterian.
Forty-Third Street Presbyterian.
Lawrenceville Presbyterian.
Morningside Presbyterian.
First Primitive Methodist.
St. Paul's Reformed.
Seventh United Presbyterian.
Good Hope Mission.
Shiloh African Baptist Church.
Shiloh African Baptist.
Antioch African Baptist.
Good Hope African Baptist.

DISTRICT No. 7—SHADY SIDE

Twelve Churches

Christ Methodist Episcopal.
Friendship Park Methodist Episcopal.
Pacific Avenue Methodist Episcopal.
Fourth Presbyterian.
Shadyside United Presbyterian.
Olivet Mission United Presbyterian.
First German United Evangelical Protestant.
Valley View Presbyterian.
Friendship Presbyterian.

DISTRICT No. 8—EAST END

Thirty-six Churches

Shady Avenue Baptist.
East End Christian.

Rowan Avenue Christian.
College Avenue Church of God.
Shady Avenue Cumberland Presbyterian.
Bethany Lutheran.
Lincoln Avenue Methodist Episcopal.
Emory Methodist Episcopal.
Park Avenue Methodist Episcopal.
Fourth Methodist Protestant.
First Methodist Protestant.
East Liberty Presbyterian.
Highland Presbyterian.
Tabernacle Presbyterian.
Shadyside Presbyterian.
Point Breeze Presbyterian.
Apple Avenue Presbyterian.
Park Avenue Presbyterian.
First Reformed Presbyterian.
East End Reformed Presbyterian.
St. Mark's Reformed.
Lincoln Avenue United Presbyterian.
Sixth United Presbyterian.
Jacob Negley Memorial, Union.
Second United Presbyterian.

DISTRICT No. 9—HOMEWOOD

Eleven Churches

Homewood Baptist.
Church of the Redeemer, Lutheran.
Homewood Avenue Methodist Episcopal.
Homewood Avenue Presbyterian.
Hamilton Avenue United Presbyterian.

DISTRICT No. 10—SOUTHSIDE

Twenty-two Churches

Union Baptist.
First German Baptist.
Cobden Street Mission, Baptist.
Welsh Congregational.
Puritan Congregational.
Bingham Street Methodist Episcopal.
First German Methodist Episcopal.

Walton Methodist Episcopal.
 Eighteenth Street Methodist Protestant.
 Southside Presbyterian.
 Arlington Heights Mission.
 Ninth United Presbyterian. ..
 Ormsby Union.

DISTRICT NO. 11—MOUNT WASHINGTON

Thirteen Churches

Mt. Washington Baptist.
 Mt. Washington Methodist Episcopal.
 Haven Methodist Episcopal.
 Mt. Washington Methodist Protestant.
 First Pentecostal.
 Mt. Washington Presbyterian.
 Mt. Washington United Presbyterian.

DISTRICT No. 12—MANCHESTER

Twenty-one Churches

Beth Eden Baptist.
 First Congregational.
 Salem Evangelical Association.
 Bethel Lutheran.
 Union Methodist Episcopal.
 Trinity Methodist Protestant.
 Second Presbyterian.
 First German Presbyterian.
 Seventh United Presbyterian.
 Sixth United Presbyterian.
 First Ward Mission.
 School Street Presbyterian.

DISTRICT No. 13—LOWER ALLEGHENY

Fifteen Churches

Sandusky Street Baptist.
 First Christian.
 Trinity Lutheran.
 Pleasant Valley Methodist Episcopal.
 Robinson Street Mission, M. E.
 Buena Vista Street, M. E.
 Arch Street Methodist Episcopal.

North Avenue Methodist Episcopal.

Melrose Avenue Presbyterian.

First Presbyterian.

Westminster Presbyterian.

Fifth United Presbyterian.

Second United Presbyterian.

Fourth United Presbyterian.

Third United Presbyterian.

DISTRICT No. 14—UPPER ALLEGHENY AND
TROY HILL

Thirty-three Churches

St. John's Lutheran.

St. Peter's German.

St. Mark's Lutheran.

First German Methodist Episcopal.

Simpson Methodist Episcopal.

First Methodist Protestant.

Central Presbyterian.

Providence Presbyterian.

Central Reformed Presbyterian.

Sandusky Street Reformed Presbyterian.

First United Presbyterian.

Tenth United Presbyterian.

DISTRICT No. 15—OBSERVATORY HILL AND
DUQUESNE PARK

Nine Churches

St. Luke's Lutheran.

Perrysville Avenue Methodist Episcopal.

North End Methodist Episcopal.

Watson Memorial Presbyterian.

Duquesne Park Chapel, United Presbyterian.

Eighth United Presbyterian.

McNaugher Memorial Mission.

DISTRICT No. 16—WOODS RUN

Eleven Churches

Emmanuel Baptist.

Shady Avenue Christian.

California Avenue Methodist Episcopal.

Central Avenue Mission.

Brighton Road Presbyterian.
 McClure Avenue Presbyterian.
 Welsh Mission, Presbyterian.
 Eleventh United Presbyterian.

DISTRICT No. 17—CRAFTON

Twenty-three Churches

Lorenz Avenue Baptist.
 Banksville Methodist Episcopal.
 Crafton Baptist.
 Banksville Christian.
 Nativity Episcopal.
 Emmanuel Evangelical Association.
 German Evangelical Protestant.
 First Methodist Episcopal, Crafton.
 First Methodist Episcopal, Sheridanville.
 West End Methodist Episcopal.
 Idlewood Methodist Episcopal.
 Sheridan Methodist Protestant.
 West End Presbyterian.
 Hawthorn Avenue Presbyterian.
 First Presbyterian, Ingram.
 Mt. Pisgah Presbyterian.
 First Presbyterian, Crafton.
 Ingram United Presbyterian.
 Eleventh United Presbyterian.
 Sheridan United Presbyterian.
 Esplen United Presbyterian.
 McKees Rocks Presbyterian.
 First Slavonic Presbyterian.

DISTRICT No. 18—BAKERSTOWN

Fifteen Churches

Allison Park Methodist Episcopal.
 Bakerstown Methodist Protestant.
 Deer Creek Methodist Protestant.
 Cross Roads Presbyterian.
 Allison Park Presbyterian.
 Second Pine Creek Presbyterian.
 Bakerstown Presbyterian.
 Pine Creek Reformed Presbyterian.

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Deer Creek Reformed Presbyterian.
West Union United Presbyterian.
Hampton United Presbyterian.
Allison Park United Presbyterian.

DISTRICT No. 19—TARENTUM

In sympathy with the Movement, but took no active part in it because meetings had been held by an evangelist in some of the churches during the month of January preceding.

There are 29 churches in this district.

DISTRICT No. 20—RURAL DISTRICT

Eight Churches

Make no report of work in connection with the Evangelistic Movement.

DISTRICT No. 21—SEWICKLEY

Twelve Churches

Did not unite in the movement because special services along similar lines had been conducted in December and January, resulting in an accession of about 100 to the churches.

This work was arranged by the Sewickley Y. M. C. A.

DISTRICT No. 22—EMSWORTH

Seven Churches

Emsworth Methodist Episcopal.
Emsworth Presbyterian, Ben Avon.
Clifton Presbyterian, Emsworth.
Emsworth United Presbyterian.

DISTRICT No. 23—AVALON AND BELLEVUE

Fifteen Churches

Bellevue Baptist.
Bellevue Methodist Episcopal.
Bellevue Methodist Protestant.
Avalon Presbyterian.
Bellevue Presbyterian.

Perrysville Presbyterian.
Avalon United Presbyterian.
Bellevue United Presbyterian.

DISTRICT No. 25—SHARPSBURG

Twenty-nine Churches

Baptist.
Methodist Episcopal Centenary.
English Lutheran.
Grace Methodist Protestant.
Etna United Presbyterian.
Sharpsburg Presbyterian.
Millvale Methodist Episcopal.
Millvale Presbyterian.
Aspinwall Lutheran.
Aspinwall Methodist Episcopal.
Aspinwall Presbyterian.
Aspinwall United Presbyterian.

DISTRICT No. 26—SIX CHURCHES

On account of Harwick Mine Disaster, in which two hundred lives were lost, this district did not take any active part in the movement.

DISTRICT No. 27—OAKMONT AND VERONA

Eight Churches

Oakmont Baptist.
Oakmont Methodist Episcopal.
Oakmont Presbyterian.
Oakmont United Presbyterian.

DISTRICT No. 28—PENN, PLUM

Ten Churches

Plum Creek Presbyterian.
Christian Endeavor Mission.
Kerr Presbyterian.
Laird Presbyterian.
Unity United Presbyterian.
Logan's Ferry United Presbyterian.
Hebron United Presbyterian.
Clarksville Mission

DISTRICT No. 29—WILKINSBURG

Nineteen Churches

Wilkinsburg Baptist.
Wilkinsburg Christian.
St. Stephen's Episcopal.
Calvary Presbyterian Church.
Calvary Lutheran.
South Avenue Methodist Episcopal.
Mifflin Avenue Methodist Episcopal.
Edgewood Presbyterian.
Wilkinsburg Presbyterian.
East End Presbyterian.
South Avenue and Center Street Reformed
Presbyterian.
Trinity Reformed.
Wilkinsburg United Brethren.
Wilkinsburg United Evangelical.
Second Wilkinsburg United Presbyterian.
First United Presbyterian.
Second Cumberland Presbyterian.

DISTRICT No. 30—BRADDOCK

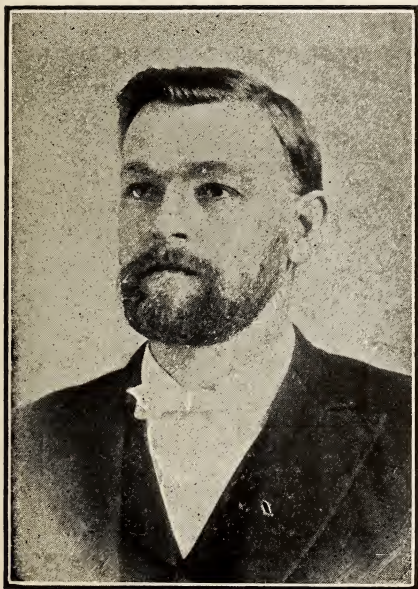
Twenty-nine churches. Took no part in the movement.

An earnest effort was made to unite the churches of this district, but it did not succeed. But quite a number of pastors and churches were greatly interested in the movement and in full sympathy with it.

DISTRICT No. 31—TURTLE VALLEY

Twenty-Seven Churches

Pitcairn Baptist.
Turtle Creek Baptist.
Turtle Creek Christian.
Alpha Lutheran.
Wilmerding Methodist Episcopal.
First Methodist Episcopal.
Wilmerding Presbyterian.
Turtle Creek Presbyterian.



REV. J. C. GLEISS



McGinnis Presbyterian.
 East McKeesport Presbyterian.
 Calvary Reformed, Turtle Creek.
 Pitcairn United Presbyterian.
 Turtle Creek United Presbyterian.
 Wilmerding United Presbyterian.
 Pitcairn United Brethren.
 East McKeesport Methodist Episcopal.
 East McKeesport United Presbyterian.
 Methodist Protestant.
 Methodist Episcopal.
 Baptist.

DISTRICT No. 32—CORAOPOLIS

Nine Churches

Coraopolis Baptist.
 Coraopolis Methodist Episcopal.
 Neville Island Presbyterian.
 Coraopolis Presbyterian.
 Coraopolis United Presbyterian.

DISTRICT No. 33—McKEES ROCKS

Nine Churches. No report

DISTRICT No. 34—FINDLEY

Four Churches

Clinton United Presbyterian.
 Hebron Presbyterian.
 Valley Presbyterian.

DISTRICT No. 35—NOBLESTOWN

Eight Churches

Noblestown Methodist Episcopal.
 Oakdale Presbyterian.
 Oakdale United Presbyterian.
 Noblestown United Presbyterian.

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DISTRICT No. 36—CARNEGIE

Seventeen Churches

Zion African Methodist Episcopal.
Second African Baptist.
Carnegie Baptist.
First Christian.
Carnegie Free Methodist.
Federal Methodist Episcopal.
Bethany Methodist Episcopal.
First Methodist Episcopal.
Bethany Presbyterian.
First Presbyterian.
Woodville Mission.
First United Presbyterian.
Woodville Union.

DISTRICT No. 37—CASTLE SHANNON

Seven Churches

Castle Shannon Methodist Protestant.
Library Baptist.
Bethel Presbyterian.
Mt. Lebanon United Presbyterian.
Fair Haven Methodist Protestant.

DISTRICT No. 38—HOMEWOOD AND DUQUESNE

Twenty-five Churches

Duquesne African Baptist Church.
Homestead Baptist.
Duquesne Baptist.
Homestead Christian.
Duquesne Christian.
Duquesne Congregation Slavic Mission.
Homestead Episcopal.
Homestead Lutheran.
Duquesne Methodist Episcopal.
McKee Methodist Episcopal.
Munhall Methodist Episcopal.

Homestead Methodist Episcopal.
Duquesne Presbyterian.
Duquesne Reformed.
Homestead United Presbyterian.
Homestead Presbyterian.

DISTRICT No. 39—WEST ELIZABETH

Thirteen Churches

Pine Run Methodist Episcopal.
Dravosburg.
Lebanon Presbyterian.
Aliquippi Presbyterian.
West Elizabeth.
Mendelssohn Mission.
Amity Presbyterian.
Jefferson United Presbyterian.

DISTRICT No. 40—McKEESPORT

Thirty-six Churches

Baptist.
West Side Baptist Mission.
Fifth Avenue Baptist.
East End Baptist Mission.
Cumberland Presbyterian.
Christian.
Coursin Street Methodist Episcopal.
First Methodist Episcopal.
West End Methodist Episcopal.
First Presbyterian.
Central Presbyterian.
Reformed Presbyterian.
Reformed.
United Presbyterian, Reynoldton.
United Presbyterian.
German Methodist Episcopal.

DISTRICT No. 41—ELIZABETH

Twenty-three Churches

A scattered district. Not possible to organize it. Nearly all the churches are small.

DISTRICT No. 42—KNOXVILLE

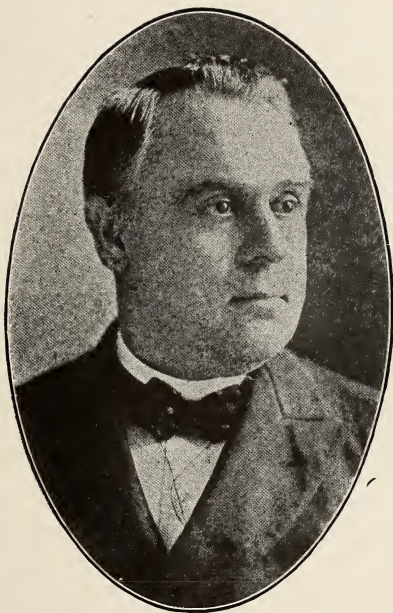
Twenty-two Churches

Maple Avenue Baptist.
 Second German Baptist.
 Knoxville Christian.
 Arlington Evangelical Association.
 Washington Avenue Methodist Episcopal.
 Knoxville Methodist Episcopal.
 Knoxville Methodist Protestant.
 Knoxville Presbyterian.
 Concord Presbyterian.
 Montooth Mission.
 Allentown United Presbyterian.
 Knoxville United Presbyterian.
 West Liberty Mission.
 Spencer Methodist Episcopal.

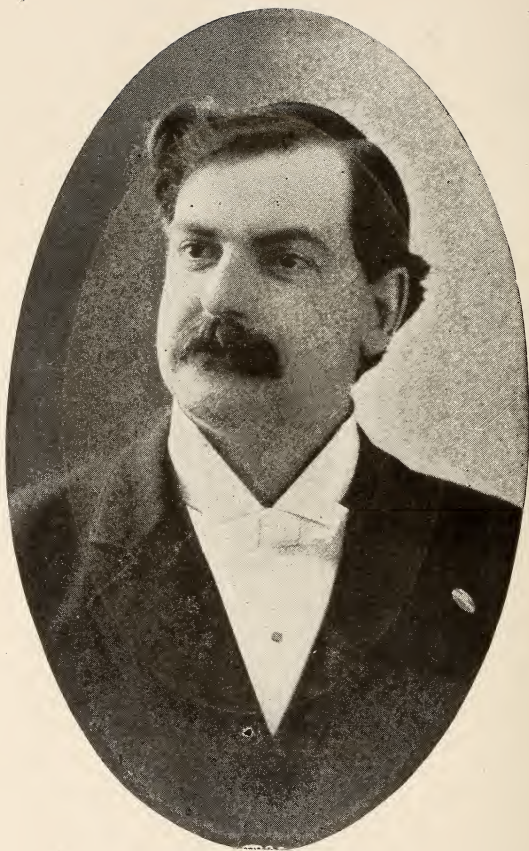
SUMMARY

Number of churches in the district, with number taking part in the Evangelistic Movement:

			No. in District	No. Taking Part.
District	No.	1.....	17	9
"	No.	2.....	17	12
"	No.	3.....	12	8
"	No.	4.....	9	6
"	No.	5.....	9	0
"	No.	6.....	26	21
"	No.	7.....	12	9



REV. E. L. EATON, D. D.



REV. O. F. PUGH

District	No.	No. in District	No. Taking Part
	No. 8.....	36	25
"	No. 9.....	11	5
"	No. 10.....	22	13
"	No. 11.....	13	7
"	No. 12.....	21	12
"	No. 13.....	15	15
"	No. 14.....	33	12
"	No. 15.....	9	7
"	No. 16.....	11	8
"	No. 17.....	23	23
"	No. 18.....	15	12
"	No. 19.....	29	0
"	No. 20.....	8	0
"	No. 21.....	12	0
"	No. 22.....	7	4
"	No. 23.....	15	8
"	No. 25.....	29	12
"	No. 26.....	6	0
"	No. 27.....	8	4
"	No. 28.....	10	8
"	No. 29.....	19	17
"	No. 30.....	29	0
"	No. 31.....	27	20
"	No. 32.....	9	5
"	No. 33.....	9	0
"	No. 34.....	4	3
"	No. 35.....	8	4
"	No. 36.....	17	13
"	No. 37.....	7	5
"	No. 38.....	25	16
"	No. 39.....	13	8
"	No. 40.....	36	16
"	No. 41.....	23	..
"	No. 42.....	22	14
		<hr/>	<hr/>
		683	361

Roll of the various denominations with the number of churches in each, which took part in the Simultaneous Evangelistic Movement:

Baptist	40
Baptist	39
Congregational	7
Evangelical Association	6
Methodist Episcopal	72
Presbyterian	88
Cumberland Presbyterian	3
Reformed Presbyterian	3
United Presbyterian	70
Christian	14
Lutheran	15
Methodist Protestant	13
African Methodist Episcopal	5
Reformed	7
Primitive Methodist	1
German Evangelical, United	2
Church of God	1
Union Mission	3
Pentecostal	1
Episcopal	4
United Brethren	2
Free Methodist	1
<hr/>	
Total	362

EVANGELISTS EMPLOYED BY THE EVANGELISTIC COMMITTEE.

Rev. J. W. Chapman, D. D., New York City.
 Rev. W. E. Biederwolf, Monticello, Ind.
 Rev. L. W. Munhall, D. D., North Adams, Mass.
 Rev. R. A. Walton, D. D., Chicago, Ill.
 Rev. Henry Ostrom, Monticello, Ind.
 Rev. E. F. Hallenbeck, Binghamton, N. Y.

Rev. John Robertson, Glasgow, Scotland.
 Rev. James B. Ely, D. D., Philadelphia, Pa.
 Mr. Fred Schiverea, Jamaica, N. Y.
 Rev. F. E. Smiley, D. D., Chester, Pa., 415 W.
 Third Street.
 Rev. A. L. Prewett, Nashville, Tenn.
 Rev. J. C. Chapman, D. D., Hackettstown, N. J.
 Rev. David Winters, D. D., Lansdown, Pa.
 Rev. E. L. Eaton, D. D., Allegheny, Pa.
 Rev. James M. Gray, D. D., Boston, Mass.
 Rev. W. S. Miller, Edgewood Park, Pa.
 Rev. L. G. Leggett, Plainfield, N. J.

Roll of Pastors and Evangelists who held special services in the County during the Evangelistic Campaign :

Rev. E. F. Walker, Monticello, Ind.
 Rev. Geo. H. Flinn, Ph. D., Pittsburg, Pa.
 Rev. J. T. McCrory, D. D., Pittsburg, Pa.
 Rev. J. M. Mealey, D. D., Waynesburg, Pa.
 Mr. G. Campbell White, Allegheny, Pa.
 Rev. H. Von Berg, Cleveland, Ohio.
 Rev. Mitchell, Baltimore, Md.
 Rev. Vaclav Kralicek, Chicago, Ill.
 Thomas Needham, Collingwood, N. Y.

CHAPTER XVII

A FINAL WORD

While our hearts are filled with praise to God for this great awakening, we do not forget the consecrated men whom He used for His glory. We should take pleasure in mentioning the faithful services of many, but space will not permit. We can only make mention of three prominent leaders.

DR. CALHOUN.

BY REV. GEO. W. TAFT

When God has a great work to do He raises up men to lead in that work. When the evangelical forces of a large city unite to work as one man, such a movement must have a great leader.

Such a man God raised up for us in Rev. Joseph Painter Calhoun, D. D. God had sealed his ministry with many blessings, and used him in a wide field of service. Because of his conspicuous position in the Presbyterian Evangelistic work, he was unanimously chosen as leader in the Simultaneous Movement, and as he proceeded with the work all were convinced that he was the right man for the place.

Genial and gentle, strong and aggressive, spiritual and sincere, he won our love by his personality and our admiration by his wise and masterful leadership. We all felt that he was living in the shadow of the Most High, and that so far as men were concerned he more than any other was head and soul of the movement.

Dr. Calhoun is an example of Christian humility and of theological conservatism. Leadership he has not sought, it has been thrust upon him. Men of liberal thought look upon him as "narrow." Somehow up to this time nearly every great soul winner has this same characteristic. Finney, Spurgeon, Moody, Munhall, Chapman, and a host of others belong to the same glorious company. Dr. Calhoun has been pastor of the Homewood Avenue Presbyterian Church since 1895. God has greatly blessed him there, in the erection of a substantial building, and in the increase of the membership of the church from about two hundred to almost one thousand. He is in great demand among his brethren as an evangelistic preacher.

DR. CHAPMAN AND DR. GRAY.

At the close of the meetings in Allegheny City, conducted by Dr. Chapman and Dr. Gray, the following was adopted by the pastors and Christian workers:

"We thank God for His presence and power so manifest in each service, working in the

many churches that spirit of unity in love and will and purpose for which Christ made intercession; also making the word preached and sung quick and powerful, penetrating the heart, subduing the will, reviving the saved, and bringing hundreds of the unsaved to Jesus for salvation.

Dr. Chapman's sermons are most heart searching and convincing, spoken with unusual fervor and zeal, holding up the Lord Jesus upon the cross as the divine magnet to draw sinners unto Himself for salvation, presenting melting exhibitions of the infinite love of God, and leading hundreds to a saving knowledge of the truth.

Dr. Gray's expositions bring to us the finest of the wheat, and stir our souls to the very depths, stimulating us to search the Holy Scriptures more and more, and to go forth in the spirit of trust, love and holiness to win souls to Christ, who shall be stars in our crown of rejoicing.

We thank Messrs. Butler and Powers for their inspiring service of song. These brethren, through the Spirit, have divine music in their hearts and upon their tongues. God has used them to sing many into the kingdom of grace here, who shall sing the new song of Moses and the Lamb in the Kingdom of glory yonder.

In the name of the Lord, we, the pastors, thank you, speakers and singers. God has through you touched our hearts, brought peni-

tential tears to our eyes, quickened our souls, and converted many of our loved ones. We will follow you with our prayers that God may continue to make you a blessing unto others, as you have been unto us. To our covenant Jehovah be all the praise and the glory."

Time would fail us to tell of Biederwolf and Munhall and Walton, Ostrom, Hallenbeck, Robertson, Ely, Schiverea, Smiley and Needham, and all the rest who came into our midst led by the Spirit of God as teachers of a pure Gospel, and who every one of them won souls for Jesus Christ. These brethren need no letters of commendation from us. They have been God's approved messengers through all the land. Their praise is in all the churches where God has used them for His glory. Each of them did well in his place. God wrought with them for His glory.

In the Sixth United Presbyterian Church of Allegheny where the revival service was conducted by Rev. Thomas Needham, they were using the hymn book, "Songs of Praise." One night in the midst of the meeting a woman grown gray in the Lord's service, said, "Sing number ten, please," and the evangelist turned to find a psalm of praise. Of course, her request was granted and all joined in singing the psalm. The woman's face lighted as she lifted her voice in a song that had the approval of her conscience and her church. There is no better word with which to close this history of the

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Simultaneous Evangelistic Movement. May we all join heartily, and with good conscience in that psalm of praise.

O thou my soul, bless God the Lord,
And all that in me is
Be lifted up, His holy name
To magnify and bless.

Bless, O my soul, the Lord thy God,
And not forgetful be
Of all His gracious benefits.
He has bestowed on thee.

FINIS

